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THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

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SCIENCE: FACT AND THEORY

We publish in this issue an interesting article from the pen of Sir Richard Gregory, the Editor of *Nature* since 1919. He is as distinguished for his humane and responsible approach to the problems which applied science has created as for his clarity of thought on the philosophy of science, which this article reflects. We will take this occasion to quote here a letter from Sir Richard to our friend Dr. Naga Raja Sarma, whose review of his volume *Religion in Science and Civilization* had appeared in this magazine. On the 2nd of February 1941 Sir Richard wrote :—

I much appreciate the thoughtful notice of my book on "Religion in Science and Civilization" contributed by you to the November issue of THE ARYAN PATH and I wish to express my thanks for your clear statement of the main points presented by me. No other reviewer has dealt with the book in such an understanding way, because all of them have interpreted "Religion" in terms of "Christianity", and have missed the view that it represents an urge towards the attainment of high ideals which is common to all great human faiths and doctrines.

I may say that the philosophy of Christian theology does not appeal to me at all, largely because it is based upon evidence for which historical support is unconvincing and requires the rejection of biological truths. The Indian philosophy to which you refer makes closer contacts with my thoughts, and there is no conflict between it and the natural sciences. It is only by service to human welfare that I care to measure the value of any religion. We may find in such influence and teaching the tie of world fellowship which most of us desire.

You have no doubt read the chapter on "Sacred Books and Doctrines" in my book. These different books of the great world religions, beginning with 178 pages of extracts from the Hindu Scriptures, are brought together in a volume of 1400 pages since published under the title of *The Bible of the World*, by Messrs. Kegan Paul, London. The editors are Drs. Ballou and Friess,

of Columbia University, New York. The volume should be of great value in extending knowledge of the lofty thoughts of the greatest and highest religious teachers.

The middle paragraph of the above letter clearly indicates the breadth of view and depth of insight of our distinguished contributor. His article, however, shows how very difficult it is even for such a man of science to transcend the limitations created by its theories and hypotheses. No one could respect a scientist who disregarded well-established, repeatedly verified and reverifiable truths; but in what light does it place a scientist to fail to challenge the ring-pass-not of conjectural theories? In this article, for example, our esteemed contributor's thesis is founded upon a premise by no means established, *viz.*, that human civilization began in the ignorance of savagery; that the early religion of mankind was magic, and its practice was a blind groping after knowledge. Now this is theory—not established fact. However far back we go in the history of the human race we come upon great civilizations—expressions of grand cultures, some of which, at any rate, prove themselves on examination superior to our own of the twentieth century. Take China or Egypt or India; take the South and Central Americas; take their archaic periods; and what do we find? Even in those ancient periods these civilizations had already reached a very high level. How many centuries must we allow for the development of such cultures —archaic in themselves?

We are beholden to Sir Richard Gregory for his remark—"The Indian philosophy to which you refer makes closer contacts with my thoughts, and there is no conflict between it and the natural sciences." Now, Hindu chronology has been for long a tantalizing subject and its figures have been in doubt and dispute; it seems as if for the time being the Western Orientalist is in possession of victory, and he smiles at the romancing of the orthodox Brahamanical figures. But it is not likely that he will hold the field for very long.

Ancient Indian lore has many important truths to impart to the modern astronomer, anthropologist, chemist, physiologist and psychologist. And the cause of the advancement of knowledge would gain were dispassionate seekers after truth like Sir Richard Gregory to consider as working hypotheses other theories than those advanced by modern science. For example, this: that human civilization on earth did not begin in savagery (as we have already pointed out, modern science has not proven this and we opine that it cannot do so) but that since the very dawn of human mind there have been geniuses and sages living side by side with animal men and savages. Putting aside for an hour the ticklish question of how these classes originated—Esoteric Philosophy has an answer for it—let a

clear thinker like Sir Richard examine the results of such a theory on the understanding of history and of human development. On the basis of this theory many puzzles and unsolved problems of today will be answered. This will naturally lead to enquiry into the origin and the genesis of human knowledge, will reveal the working of the Law of Periodicity and of Cycles, of the rise and fall of civilizations, and will enable us to evaluate afresh the grand achievements of magicians and astrologers and alchemists of ancient days.

There are other points in Sir Richard's article on which we would like to comment did space not forbid. We print it with pleasure and appeal to our mystically inclined readers to note how close Sir Richard comes on many points to their own cogitations and ideas.

SCIENTIFIC PURPOSE AND THOUGHT

In the study of man and his activities three types of cultural development may be recognized ; and they are all measured by different standards. In the fine arts the imaginative qualities of the mind appeal primarily to the emotions through stimulation of the æsthetic judgment ; material culture is the province of the industrial arts ; and science—the domain of reason—is systematic and formulated knowledge in all fields of human understanding—natural, moral, social and political.

Natural science or natural philosophy is only one division of science as thus defined, yet, in general usage, the single word " science " signifies verifiable knowledge acquired by observation and experiment. The history of civilization from this point of view is a history of intellectual development in which science has been the chief factor in changing habits of thought from superficial observation and magical theories of causation to clear concepts, rational conclusions and progressive principles in the advancement of man and society.

In the most primitive times man had to acquire knowledge of the world of Nature around him in order to survive. The effort to secure the food and shelter necessary for his existence demanded a never-ceasing exploitation of the resources of his environment for the progressive improvement of his material equipment—an equipment which he learned to turn against his fellow-man, no less than against the animal world upon which he preyed for food and clothing, or against which he must defend himself. But in this struggle, even more than on his personal prowess, his skill and his knowledge of the habits of food—plant and animal —man relied upon his imagined

understanding of, and his supposed power to control, the hidden causes of the nature and behaviour of the beings and objects of his world; in other words, his will to survive was rooted in magic. Though the magical beliefs of primitive man may seem to us vain and crude, they should not be despised; for in these blind gropings to probe causation in Nature may be seen the remote and humble beginnings of the urge to the understanding of the universe, which is science.

It is common in these days to think of progress in terms of material development and to leave out of consideration the contacts of science with what is known as "polite" learning: literature, art, music, religion and other expressions of the human spirit. The noblest works of man are not, however, represented by great industrial advances, but by the search for the truths upon which they are based, and by the influence of this effort upon personal and social ethics. It is in this desire to discover and to understand all that he can about factors which influence his existence upon the earth that man differs from other living creatures, whether the motive of his endeavours is direct use or purely intellectual expansion.

In the pursuit of natural knowledge, therefore, the common object is to solve problems of life and thought, and all additions to knowledge thus gained contribute to the world's store, whether they admit of immediate practical application or are deposited in the archives of science for safe-keeping. There can be scientific knowledge without action, and action without scientific knowledge; and the two are combined in applied science for practical service. There are, however, many aspects of Nature which appeal to the human mind, in addition to those in which usefulness is the measure of achievement. Purely scientific studies may claim to represent this attitude towards knowledge for its own sake and to be responses to a stimulus more exalted than that derived solely from material aims. So long as this spirit prevails, the influence of the high ideals of truth-seeking associated with scientific research will be extended: without them, science becomes a business in which the highest attributes and needs of human nature take no part.

Wonder and worship are more primitive reactions to Nature than those exercised by inquiring minds; and they have different standards of value. They are mostly aroused by what is mysterious, and are more emotional than rational. Organised worship is religion, and organised natural knowledge in its service was the beginning of applied science. Observations of the changing aspects of the sky were used, however, not only to determine dates of religious rites and seasonal operations, but also to construct a scheme or theory to explain what had been observed and recorded. In so far as the observations approached natural truth, with whatever purpose or motive

they were made, they are part of the permanent store of natural knowledge.

Concepts of natural causes and phenomena must change with increased insight and inquiry, whether the interpretations represented by them are myths or scientific theories. Science asks for no faith in theories, except as rational explanations based upon verifiable observations, or as suggestive schemes which may or may not be found true when tested by further knowledge. Its duty is to observe with open eye and unprejudiced mind the picture presented by Nature, and to get nearer and nearer to the view. No loss of the sense of beauty need be involved in the analysis of the details which create the picture. The scientific mind is not satisfied with distant views and is critical of itself and its conclusions. It must, however, record faithfully what it perceives, knowing that the value of the record will be measured by its approach to permanent truth. "True to Nature" is the highest tribute that can be paid to a scientific testimony, as it is also to reflections of Nature expressed in art and literature.

From a practical, as well as from an artistic, point of view, it does not matter whether the sun, moon, planets and stars revolve around the earth as their centre, or whether the sun is the centre around which the earth and the other planets revolve while the celestial sphere turns around them daily. Early astronomers were able to apply their observations and discoveries, and thus to use knowledge for action, independently of any theory as to the cause or causes of celestial movements. For example, they had no correct conception of the place of the solar system in the structure of the universe, yet they discovered that the movements of the heavenly bodies were governed by laws and were amenable to calculation; and by this knowledge they founded the science of astronomy, which is now rarely regarded as an applied science but is looked upon as a purely intellectual occupation of academic or recreational interest.

The discovery and the practical use of celestial movements are truly scientific achievements; and records of them remain as permanent parts of the early history of science independently of the religious conceptions with which they were associated. This early association of natural phenomena with divine personalities gave particular importance to astronomical science, as well as power to the priestly guardians of the knowledge acquired by observation. Chief among the celestial objects personified as the leading deity in all early religions is the sun, which daily brings light and warmth to mankind and all living things on the earth. Many other objects and events in earth and sky have been regarded as sacred and, like the sun, have been worshipped as deities belonging to an external world, or because their properties or actions suggested the existence of forces

other than those due to human agencies.

When early man began to cultivate plants for food, he must have looked to the heavens for guidance in his calendar of operations in his fields and among his flocks and herds. Movements of celestial bodies, and the changing aspects of the sky during the year, were observed and remembered or recorded to mark the times of sowing and reaping and other activities upon which man's daily life depended. Practical purpose, and not the pursuit of knowledge for its own sake, was thus the motive of the earliest observations of Nature represented in the beginnings of the arts of agriculture and astrology. Properties of natural things, and simple relationships between them and natural phenomena, were discovered and used for human service before the mind was occupied with attempts to explain them. As they were mysterious, they were all associated with supernatural powers or causes ; and these became objects of worship.

The observations required to mark the times of operations of life in days, months and years thus became associated with religious observances and with magic, which represented man's crude attempts to control them. Continuous records of celestial events revealed that they followed one another in orderly succession and could, therefore, be used for prediction. As the sun, the moon, and the five planets then known, Jupiter, Venus, Saturn, Mercury and Mars, were deities personified, it was natural to associate them with direct influences upon human life, especially when they were visible. Their movements were found to follow regular rules, and to result in reappearances at intervals measured in days, months or years. It was possible, therefore, to predict these celestial visits many years in advance ; and as all things and movements were valued in terms of their service to man, it was believed that their occurrences could be used to forecast human characteristics and affairs.

Knowledge acquired to mark times and seasons for operations of life was thus given the power of divination ; and this practical application of it was the purpose of the astronomical observations made until relatively modern times. While the chief duty of the observers was to record the positions of the sun, moon and other celestial objects in order to determine times and seasons, they had also to interpret the meaning of aspects of the heavens in the present and the future. In addition to stating the astronomical state of the sky, they often added comments upon current affairs or suggested that the signs portended favours or disasters willed by the gods, whose influences were believed to be reflected in the movements of the planets and other celestial bodies. This was the theory upon which the predictions of early astrologers were based ; and in those times there were very good reasons for accepting it. When, however,

the planets and other celestial objects were divested of their divine attributes, and became substance instead of spirit, and their movements were proved to be controlled by the law of gravitation instead of by personal deities, the art of astrology required other principles based upon scientific evidence to make its works rationally acceptable.

Observations carefully made and precisely recorded may be used or explained in various ways, but they are part of the permanent structure of natural knowledge. Whether undertaken with direct practical service in mind, or purely in the spirit of interest in natural objects and processes, is unimportant in comparison with the perception they afford of natural truths. In this respect, all who contribute to the store of verifiable knowledge increase the useful and the intellectual heritages of the human race.

Man is, indeed, more than an animal needing food and shelter and other essential means of existence: he seeks also to understand the nature and meaning of these things, usually with the view of deriving advantage for himself or for others from his discoveries, but often also with the desire to satisfy his curiosity in the object and operations of Nature. The common aim is to obtain information by inquiry and experience, though the motive in one type of observer is application of the knowledge gained, while in the other it is to explore the unknown and to explain the mysterious. The standard of value of one is use and of the other, intellectual satisfaction; the difference between the two is that between practical service and philosophy.

The discovery that certain natural events were repeated in orderly succession, and that their re-occurrence could be predicted, was a practical generalisation from systematic observations and revealed, therefore, a natural relationship. If a generalisation is well-founded, it remains true independently of speculations as to the powers or the causes which create and control the natural phenomena observed. When the mind cannot comprehend the causes of such phenomena, it relegates them to the supernatural and regards them as expressing the will of deities to be worshipped in fear or adoration.

At all times, Nature has created wonder in the human mind as well as the desire to use and to understand the proximate or ultimate causes of what is perceived by the senses. Knowledge of natural properties and effects was first acquired to supply needs of the body; and their interpretation as influences of spirits in the empyrean has mystery as its basis. The separation of the study of Nature from that of personal deities was made by early Greek philosophers. In the sixth century before the Christian era, Thales, Xenophanes and Pythagoras opened up those veins of speculative philosophy which occupied afterwards so large a part of Greek intellectual energy. It is in their

philosophies that the idea of an impersonal Nature was considered as a subject of study apart from mythical conceptions. They defined the scope of natural philosophy with its objective character and invariable laws, discoverable by the exercise of human intellect, and they first used the word *phusis*, signifying Nature, and surviving in the words physics, physiology, physiography, and similar derivatives, to distinguish such studies from theology.

When early Greek philosophers began to speculate upon the nature of the universe and the meaning of life they introduced the spirit of liberty of thought in inquiring into all things—sacred, social or political—independent of authority, and thus established the principle of intellectual freedom essential for the advance of science, art, literature, or any other aspect of civilized culture. Many of their speculations were crude in the light of modern knowledge, but they all represented attempts to apply reason to the problems presented to human senses, and some have proved to be of fundamental significance. The particular contributions of the Greeks were not in the technical arts and crafts, or in knowledge gained by observation and experiment, but in generalised thinking about universals. Their characteristic was creative thought and theory on intellectual planes as far removed from needs of the body as mind is apart from matter. They used knowledge of natural properties and processes, acquired by observers and craftsmen before the classical period, not as useful applications of science but to construct philosophic systems which were logically sound and therefore required no other proof. It was believed that truth in Nature could be revealed by abstract thought, without the slow and laborious process of learning by experience what things or circumstances in earth or sky could be applied to useful human service.

In one of his aphorisms, Francis Bacon said that "All knowledge should be referred to use and action." On this narrow view, the value of scientific work is measured in terms of application to human service, without consideration of the dignity of knowledge and the intellectual aspiration to attain it. It is true that the main object of Bacon's New Philosophy was to enlarge the dominion of man by increasing his knowledge and control of operations of Nature; and in this sense the standard of scientific achievement is service. Whether his philosophy was limited to this outlook is, however, unimportant in comparison with his advocacy of independent observations of natural operations and events, and legitimate inferences from them, free from prejudice and to be judged only by their faithfulness to natural truth. Whatever views may be held as to the interrelationships between science and society, civilized life is shaped by the uses to which scientific discoveries are put; and the spirit and method of scientific

inquiry are now accepted as essential principles in the pursuit of truth through verifiable evidence of any kind.

Theories based upon such evidence are mental models of structures and actions for use as stepping-stones to further knowledge, and they have to be modified or discarded when they fail to satisfy crucial tests of their validity. Most natural philosophers are content to base their understanding of Nature upon the solid ground of observed facts, and to leave ultimate meanings to metaphysical minds. They are constructional engineers continually building bridges to cross into new territories and using materials of which they have discovered or created properties of practical value in the execution of the design. As the traffic of science increases, such bridges have to be replaced from time to time by others of newer designs and better materials; but the purpose is, as it is in all forms of organic life, the efficient adaptation of structure to function.

Artists and poets may use their imaginations to construct scenes and cities having no factual foundation; and without deliberate intention they sometimes anticipate designs and developments which eventually come to pass. Such conceptions of truth belong, however, to mysticism rather than to realism. The anticipations of expanding applications of scientific discoveries and their social consequences, made by Mr. H. G. Wells in many of his outlooks upon life, are of a very different character. They are similar in nature to scientific theories in which new relationships are foreseen from observed reactions, and are afterwards confirmed. They represent the products of a disciplined imagination working upon existing knowledge with the wide vision and the adventurous insight by which the greatest advances have been made in both pure and applied science. It is in this spirit, and by the recognition of possibilities in opportunities presented by new contributions to knowledge, that material progress is achieved in industry and in science.

In these aspects of progress, theory and practice are complementary factors of service, each being used to reconstruct the other by relating effect to cause. This is the method of Bacon's inductive philosophy; and the achievements of modern science are due to its application. It is possible, however, to arrive at generalisations about the nature of things and the structure of the universe by theoretical reasoning independently, or largely so, of observational or experimental evidence. With a few great exceptions, this was the method of approach of the classical Greek philosophers towards problems of Nature; and it takes an important place in the history of science. They gave little consideration to the practical or useful services of science represented by chemistry, mechanics and engineering, but they take a supreme place by their philosophic and mathematical contributions. Many other

philosophers have meditated upon the nature of matter and space, each conceiving theories of primary elements or substances from which everything in the universe was formed and evolved. Abstract ideas about causes are thus discussed as propositions to be established or rejected by logical reasoning independently of knowledge perceptible by the senses.

In the fields of applied science, usefulness is the standard of value of both fact and theory. Natural relationships and laws represent the accumulation and collation of empirical knowledge, and nothing more is desired or claimed of them than service in action. Whether such generalisations, arrived at by theoretical and experimental research, are purely tautological, and have no other significance, is too abstract a proposition to influence the activities of scientific workers generally in laboratory or field. When, however, the special theory of relativity, the quantum theory, the indeterminancy principle and similar mathematical conceptions, become factors which have to be taken into consideration in constructing rational schemes of structure and happenings in atoms and in the universe, physical laws appear to be only convenient rule-of-thumb guides to practice and not ultimate truths.

Most scientific workers are satisfied with confirmatory experiment or observation as a test of the validity of a theory or principle. Clerk Maxwell's electro-magnetic equations were of this type and were established as true by the experiments of Hertz and Lodge. Mathematical equations thus interpreted in physical phenomena often develop, however, into broader schemes and suggest that other states or conditions exist for which no objective proof may be attainable. In arriving at such equations upon purely mathematical principles, it is permissible to assume properties and relationships without reference to conscious knowledge of them. Though only a few of these revelations of the mind find contact with reality, while the rest belong to the realm of ideals, the general shape of the structure depends upon mathematical reasoning, which may be logically sound even when it does not coincide with observational knowledge.

The right of mathematicians to construct schemes of this kind, in which laws are derived from *a priori* concepts, must be conceded, however unsubstantial such flights of imagination may appear to practical minds. A physical law is not an unalterable creed, but a statement of knowledge of particular relationships of Nature derived from observation and experience. It has to be altered when cases arise which are not covered by it, and is not, therefore, a permanent statute. No scientific mind supposes that a physical law is among the eternal verities or a faith which it is sacrilege to assail. It is sufficient for most scientific workers to pursue their diligent "digging for victory," continually clearing the land of

weeds and confident that their labours will lead to practical knowledge of natural processes as well as supplies for human needs. It is upon the accumulation of these products of scientific industry in a world store, with distributing agencies everywhere, that modern civilization depends for whatever material advantages it possesses.

Work of this kind is not undertaken in a hap-hazard way and is guided by what is known about relations between actions and effects. These admit of test and expansion by the method of experiment, the results of which are judged in the light of practical service. No claim is made that problems thus attacked and solved represent more than approaches to ultimate truth; but no one can dispute their significance as stages in the growth of natural knowledge. It is sometimes suggested that fundamental laws established by this laborious method of scientific inquiry might have been conceived by mathematical reasoning without reference to observation. On this view, the experimental method, valuable as it is for use and action, represents surface digging rather than the deep mining at the bottom of mathematical shafts, and takes a much longer time to secure profitable returns. However this may be, it is the method which appeals to most minds, because it leads to results which can be tested and are accepted only when verified by independent experience. Such verifiable knowledge is the substance of most contributions to scientific societies, and its value depends largely upon closeness of contact with observable phenomena.

There are, however, other standards of value in Nature, in addition to those based upon scientific methods of inquiry. These methods may, for example, be used to construct theories of the nature of the universe from what has been discovered as to the constitution and distribution of the bodies in it, but such theories can obviously be nothing more than rational pictures painted in the pigments available at the time. As they must change with the expansion of theoretical and observational knowledge, they can never be more than temporary schemes which explain what is known when they are expressed and suggest a possible past and future history from present appearances. Mathematics and philosophy are, however, not confined to known laws of Nature or to observable phenomena : though these may be used in constructing mechanical systems of the universe, they are not essential factors in mathematical conceptions, any more than they are in poetic flights of fancy. Ideas as to the origin and construction of the universe, based on logical mathematical principles, can only be refuted, therefore, by positive evidence of their untruth, and not by the apparent lack of contact with what is known when they are put forward.

Our senses determine the range of objective phenomena, whatever

instrumental or other means are used to extend them ; but creative thought has no such limitations. It is the source of the greatest human achievements, whether expressed in music and poetry or in scientific discovery and invention. Its exercise is determined not by what is known but by what is unknown; and whether a pursuit is worth while must be measured by originality of intention and result rather than by direct intellectual or practical service. Here, then, is the common standard by which all scientific inquiries, and all expressions of human feeling, may be judged. It makes no distinction between pure and applied science, so long as the object is increase of knowledge and the endeavour is the discovery of truth.

When this is borne in mind, the pursuit of knowledge for its own sake becomes just as estimable an occupation as that in which the purpose is use or action. It is generally acknowledged that researches undertaken to solve purely scientific problems, and without thought of their proximate or ultimate usefulness, have been the starting-points of most of the great achievements of modern science; and such academic or philosophic activities should not be excluded in planning scientific work for the benefit of the community. Science has transformed so many aspects of modern civilization that structures of society designed in earlier times have been shaken to their foundations by it. Its sources and resources give almost unlimited powers to construct a world in which life can be made worth living to all peoples of the earth, if they are wisely used. They are the material basis upon which sound plans of reconstruction must be built and provision be made for the expansion of knowledge in the intellectual as well as the practical service of mankind.

RICHARD A. GREGORY

FORMER ANTI-INDIAN ART CRITICISM

ITS REAL BACKGROUND

[What could promote the feeling of brotherhood among races and nations better than the vivifying cultural interchange among the peoples of the world which **Dr. Hermann Goetz**, a recognised authority on Indian art, gives us here as the present-day concept of art ? A creative intercourse among the arts of all nations, " all permanently fructifying each other and each again re-creating the new impressions into perfect forms of self-expression. " In an ideal society would not all human contacts be describable in similar terms ? Arts at the present day would seem to be pointing the way to generous mutual appreciation and mutual help.—Ed.]

Nothing has so much poisoned Indian art and art research as the deplorable West-contra-East controversy. That for a long time prominent European scholars either denied any artistic quality to Indian art or acknowledged it merely as a degenerate offshoot of Hellenic civilisation, has so irritated Indian artists and art historians that a great section of Indian art studies has been diverted from a natural and healthy development. It has created a well understandable prejudice against all Western art, in other words, against the present art of the greater part of our globe. It has overshadowed the fact that much greater art authorities than the adverse critics, and among them old as well as new ones, such as Rembrandt, Reynolds, Rodin, Rothenstein and many others, have highly appreciated Indian art. It has kept Indians in ignorance of the fact that their art is at present acknowledged by every up-to-date critic and historian in the world as one of the great representative creations of human culture. It has broken the contact of living Indian art with the exterior world, whereas outside India the arts of all the nations are more and more converging, modern Western art having broken through its former prejudices to draw mighty inspiration from Asia as well as from the South Seas, Africa and America. It has kept Indian art criticism in a no longer necessary self-vindication, whereas international criticism has progressed to methods and standards doing justice to every art of the world, including that of India. It has driven Indian art history into sterile controversies on the rôle of foreign influences, whereas the value of every art is dependent only on the creative inspiration obliterating such influences. It has inspired the theory of an Indian art isolated from the rest of the world, whereas international research of the last decades has pulled down the old barriers between all nations and civilisations, and

human art is now visualised as the creative intercourse of innumerable equal social individualities, all permanently fructifying each other, and each again re-creating the new impressions into perfect forms of self-expression. While the arts and the art research of the world are growing together, those of India have become isolated.

How has this been possible? Because the adverse criticism was taken as a challenge from the authorized representatives of Western civilization, and not as what it really was, a temporary current in the whirlpool of European cultural problems. The infallible authority which every European opinion enjoyed in India during the greater part of the nineteenth century, resulted in an excessive overestimation of any such opinion, even when public opinion rejected it with indignation. An insufficient acquaintance by Indians with European affairs, which only now begins to disappear, prevented the correct assessment of its real importance. And the very indignation created by such utterances finally led to such an alienation that any correction became practically impossible. When certain European scholars denied the value and the originality of Indian art, Indian artists and art critics did not ask whether those scholars really represented competent Western opinion but retired to their great national art of the past and turned their backs on Western art and art criticism, not aware how much interest in and sympathy for Indian culture and art were growing in the West.

Even with the best will in the world, it could not be expected that Europe should from the beginning have appreciated Indian art. Europe had first to become acquainted with Indian art and art ideals, and this could only happen if real masterpieces were made accessible to the public in good reproductions and first-class originals. Even Greek art, which has so long been the guiding star of Western artists, has acquired its authority only since the Renaissance when it could be studied by a large public in great museums and in innumerable publications. But Greek and Roman monuments were found on European soil whereas India was far away. And could an appreciation be expected from the earliest scientific publications, most of which were illustrated by untrained British officials or from cheap bazar pictures? Or from the sculptures which had been dragged away from India by quite inexperienced travellers? In the later Indian Middle Ages enormous quantities of sculptures were executed which were intended only as parts of great decorative schemes. Isolated from their frame, these sculptures are valueless, and yet it is just these which at first filled Western musea. On the same lines also, collections of European art might be brought together with the same disastrous effect; much of the Western art in Indian museums is of the same type, and has likewise either undermined Indian taste or

aroused a healthy, but unjustified, opposition. Only in the last decades has good Indian art become known in the West, and European and American opinion has gone over to admiration.

But this is only one side of the problem. In order to appreciate an alien art, it is necessary to be prepared for it, to be in a sensitive and responsive state of mind. This condition, however, presupposes long training and a broad cultural tradition, and these are found in any society only periodically. In Europe this condition was actually fulfilled in the period from the seventeenth to the early nineteenth century, when India was hardly known; such genuine Indian art as came to Europe (*e. g.*, textiles and Mogul miniatures) was much admired and esteemed. But then the great social and economic upheaval, initiated by British industrialization and the French revolution, disorganized European artistic tradition and taste as much as, on the other hand, it gave tremendous stimulus to other aspects of civilization. It necessitated a whole century to strike again the cultural balance, and the political balance has not yet been restored, down to the present day. The old aristocracy was swamped by vigorous social upstarts without cultural training and sensitiveness; the old ideals for which art had so far stood, passed away, and new ideals, new tasks and new forms of life began to assume shape only slowly.

In the same way in which the Indian cultured classes have in the last decades reacted against the drabness of an invading early capitalism by a reversion towards the great arts of a balanced past, European artists and art connoisseurs, poets and thinkers of the last century likewise turned towards the great old arts; and as Indians, according to their individual temperaments, vacillate between the grand memory of the classical Gupta age and the sweet intimacy of Mogal and Rājput tradition, so the Western Classicists sought consolation in Greek, Roman and Renaissance art and literature, and the Romantics in the simple mysticism of Gothic culture. As for many people in present-day India the art of the national past is the only acceptable measure, so the Classicists and the Romantics acknowledged only the Greco-Roman or the Gothic ideals as standards for judging other arts or civilizations of the world. With a philistine new bourgeoisie and a classicist or romantic orthodoxy of the educated classes, how could Europe be responsive to the call of the East? The lack of appreciation of Indian art in the nineteenth century was mainly a result of this incapacity to understand any art, European not less than Indian, which did not conform to these orthodox ideals. It was not a question of West against East. For if Indian, Chinese, Japanese or Muslim art was not understood, European art of the early Middle Ages, of Byzantium

and of Russia, everything of the nature of the baroque and the rococo was likewise banned; such artists as now stand highest in our esteem, such as Greco, Tintoretto and Rembrandt, were snubbed.

Only slowly a change for the better came. In fact, as early as the middle of the last century a minority of artists had begun to see the world with new eyes, not least under the impression of Japanese Ukiyoe engravings and Chinese Buddhist pictures. But these were pioneers. From the nineties on, this cultural revolution more and more conquered the leading sections of Western society, but it was only after the last war that the new tendencies gained supremacy in cultural life. Then modern civilization broke away from the limitations of the nineteenth century; it accepted industrialization and tried to use it for a better, once again balanced form of society; its outlook grew international, assimilating valuable inspiration from many countries, nations and civilizations. It was in this atmosphere that modern Western art developed, absorbing much of Eastern ideology alongside new technical experiments. Egypt and China have rejuvenated sculpture; China and Japan, painting; Persia, Japan and India, book illustration; India, the Far East and the Islamic countries, most forms of decorative art. And at the same time art criticism and art history have evolved a new, broader outlook and methods comprising the whole world.

How were Western criticism and art history influenced by this change? As already noted, the majority of the middle classes opposed these new "crazy" tendencies until 1920, even 1930. And just from these circles there came most of the first explorers of Indian art, such as Vincent Smith, Foucher, Grünwedel, von Le Coq, etc.. Whatever training they possessed, they were mainly philologists, and their outlook was far behind artistic opinion. They still represented the old classicist orthodoxy when everywhere around them broader-minded ideas were victorious. They were not characteristic of Western ideas on Indian art, and none of the younger generation has followed in their steps. Such artists as Rodin, Rothenstein, Roerich, Havell, and many others in whose work the study of Indian art can be felt, have never accepted their ideas.

This anti-Indian attitude cannot, however, always be explained as a mere relic of the past. It was conditioned also by ideas which, fermenting everywhere in sections of European society, have finally found their expression in National-Socialist Germany. Any one who has personally known the German critics of Indian art is aware that all of them were anti-Semites and imperialists, partisans of the Nazi doctrines in their pre-Hitlerite form, as they have been expressed in Houston Stewart Chamberlain's *Foundations of the Nineteenth Century*. According to their notions, all cultural pro-

gress proceeded from the Nordic supermen, and Indians as a dark race could, therefore, not have created any superior civilization. Whatever was great in India must have been the work of the Aryan or Greek conquering classes in the same way as in the Semitic countries everything of importance, such as the Christian religion, must have been the work of stray Aryan immigrants, Amorites, Philistines, etc.. Buddhism, moreover, is, like Judaism, a pessimistic ideology of the slave races to destroy the bright conquerors. Buddhism could, therefore, never have created an art, nor later Hinduism, and their " arts " must, thus, have been caricatures of the genuine arts of Nordic conquerors, in this case of the Greeks.

In its official Nazi version this conception has, however, undergone a considerable transformation which —curiously enough—has mainly been the involuntary work of Jewish scholars. The " Viennese school " under Joseph Strzygowski revolutionized European art history by exploring the elements of nomadic and of old Iranian art which had in different periods strongly influenced early Chinese, Indo-Scythian, late Roman, early Romanesque, Turkish-Muhammedan and Mediæval-Hindu (geometrical ornament and West-Indian sculpture style) art. By these studies the arts of Europe and of Asia were linked together as never before. But for this very reason Strzygowski was bitterly attacked by the conservative classicists. Embittered by these attacks Strzygowski went finally so far as to decry all Southern arts (Greco-Roman, Italian, Renaissance, Sassanian, Maurya, Gupta, etc.) as showy and superficial court arts in contrast to the popular symbolical arts of the North. Whereas most of his earlier results have been accepted by international research, this latter thesis was not accepted even by most of his pupils.

But it is just this North-contra-South theory which was taken up by the Nazi art critics. Since the time of the Romantic movement a current of anti-classicist ideas had existed, mainly in Germany, which decried Greco-Roman and Renaissance art as showy and materialistic " Southern " products, in contrast to the spiritual mystic Gothic art of the North, and it found, even in the last decades, clever champions in the " Rembrandt-Deutsche," Worringer (*The Spirit of Gothic Art*) and others. These ideas were now taken up by the Nazi ideologists and merged with Strzygowski's antithesis and finally with their own theory of a great symbolic art of prehistoric Northern Europe as it had been developed by Cossina. Again the white man of the North is the only creative force of the universe, the only born thinker, artist and competent ruler ; all the other races are slaves, and their art and culture are rebellion and the spirit of disintegration. India, too, is a slave nation. Yet, if propaganda purposes demand it, its former Aryan and Greek conquerors may be

brought to the foreground and the contribution of the darker-skinned Hindu population temporarily overlooked, in the same way as Malayo-Mongolian Japan, for the sake of the Axis alliance, has been advanced to the position of an " Aryan " nation.

In the rest of the world, however, Indian art and Indian culture have now been fully acknowledged by artists as well as by scholars as one of the chief representatives of human civilization. The time has passed when isolation in the interest of cultural self-defence was justified. The time has now come to reintegrate Indian art into the living stream of human art.

HERMANN GOETZ

REVERENCE FOR LAW

That what makes for order " is not the mere will of a monarch, however disinterested, but the spirit of reverence for law," is brought out by Charles Roden Buxton in *The Contemporary Review* for February. " Order depends, at bottom," he maintains,

> on those particular virtues which meant most to the serious Roman—*gravitas*, seriousness, and, above all, *pietas*, a sense of duty, a respect for observances, a reverence for the past, for the ancient loyalties and usages which are the growth of ages, and yet are so easily and quickly undermined.

And he insists that " man must recognise, too, the principle of steady, purposeful, constructive labour " typical of which he finds the life of the Italian farmer.

Of *gravitas* and *pietas* India knows no dearth. There is perhaps no country at the present day with greater reverence for its heritage or with a more compelling sense of duty towards it. But the right attitude towards " steady, purposeful, constructive labour " we do quite generally and disastrously lack. The caste system, admirable as originally conceived but grown rigid in the course of ages, deserves only part of the blame. The rest must be laid at the door of the false standards bred by Western education with its overemphasis on qualifying for clerical posts. Recognition of the dignity of all honest work is necessary not only for our economic and social advance but also for the final laying of the spectre of Untouchability.

KIERKEGAARD AND THE PRESENT AGE

[To Kierkegaard, into whose painful, all-consuming zeal for Truth **Mr. Hugh I'A. Fausset** here gives us an insight, the solitary path of independent thought—Godward—was a *via dolorosa*. "To be great," wrote Emerson, "is to be misunderstood." Kierkegaard did not come back from his quest empty-handed—no honest searcher ever does. His conviction that "it is only after the individual has acquired an ethical outlook, in face of the whole world, that there can be any suggestion of really joining together" offers a clue to the failure of so many well-meaning attempts to establish true democracy on earth. Man is himself the great Paradox and the resolution of the conflict between his Higher and his lower nature in the unconditional victory of the former is, we believe, the only formula for lasting peace.—ED.]

It is nearly a hundred years since Sören Kierkegaard wrote his essay, entitled "The Present Age," which is now, with a number of his other works, including his "Journals," obtainable in excellent English translations. Yet any one reading it today might suppose that it was the work of a contemporary author of genius. Few, if any, in his own country, Denmark, understood it at the time and, outside his own country, little attention has been paid to him until recently. This is not surprising, since he struck at all the vested interests in thought and belief and with a rapier which none of those concerned to preserve these interests could parry.

In the last year of his life he came out into the open against the established Christian Church itself, having previously demanded of its Primate, a man for whom he had personally a deep affection, an admission that the Christianity of the Churches was a conspiracy against that of the New Testament. No such admission, of course, was given. But neither could the authorities make any effective reply to the charge which Kierkegaard brought against them.

In the light of his burning definition of what a true Christianity meant and involved they were proved to be mere trimmers and hedgers, concerned to preserve their privileged position as respectable edifiers of an uncritical multitude, but aghast at the suggestion that for a true disciple of Christ their comfortable world must be turned upside-down.

The man who thus embarrassed them by his insistent honesty but, greatly to their relief, died at the age of forty-two, had had a remarkable history, though most of it was hidden from the public gaze. Everything had conduced to throw him back upon himself, above all his birth and upbringing. His father, who was fifty-seven when he was born, towered over his childhood like a Biblical Patriarch, a figure of religious grandeur and human

pathos. He was haunted all his life by a profound melancholy rooted in a conviction that he had twice sinned grievously and that the divine punishment was only withheld. This melancholy his son inherited and also caught as an infection from the old man who was his constant companion in childhood and to whom he was closely bound by affection. With him, too, he shared a remarkable imagination and gift for dialectic, an unusual combination. And both characteristics were precociously excited, so much so that it seemed to him later that he was already an old man when he was born and that he leapt completely over childhood and youth. How much he suffered in consequence, and to what strange devices he was driven to conceal his melancholy and his unlikeness to those of his own age, he left on record in many poignant passages in his works.

Next to his relation with his father the most influential and painful event in his life was his engagement at the age of twenty-seven to Regina Olsen, a girl ten years his junior. In any one but him this extraordinary engagement, from which he recoiled almost from the moment of acceptance by the girl whom he loved, would seem a most inhuman affair. It did, indeed, expose in an almost grotesque manner the inhuman side to his nature which is felt, too, at times in the combative cunning of his dialectic. But there was a depth of pathos and of religious seriousness in the battle which he fought in himself against the love through which he had hoped to become human as others were, but which he believed, after taking a decisive step towards it, that he must resign. And his conviction that he was fated to be " the exception, " the solitary God-haunted individual, was confirmed six years later when he became the victim of a campaign of ridicule conducted by a scurrilous newspaper which he had courageously attacked.

From the ordinary human standpoint, then, Kierkegaard was an exception indeed. But he came to accept his extraordinary destiny as a call to an extraordinary vocation. He believed that he had been deprived of normal human satisfactions that he might experience and elucidate with a peculiar intensity what he called the " God-relationship." His whole life, he said, and all his work as an author was related to the problem " of becoming a Christian " or, as he put it elsewhere, of defining what faith is. And the penetration of his analysis of the nature of true faith was due to the unrelenting grasp of his reason. His passion for thought was as intense as his passion for the power which transcended thought. He embodied the Paradox, the tension of opposites without which there can be no real wholeness. And he was the tireless antagonist of all orders, whether it was a Church or a bourgeois civiliza-

tion, which lacked the truth and vitality to maintain this tension and continually to resolve it in the courage of creative living. The nineteenth century, as we can now see, alike in its common arts, its religion and its social life, revealed this slackening of the creative pulse which resulted in the multiplication of degenerate forms and of outward conditions that lacked an inward necessity. But it needed a man of acute awareness and fearless honesty to diagnose the disease, as Kierkegaard did, in the forties of the last century.

He began his diagnosis in "The Present Age" by remarking that "our age is essentially one of understanding and reflection, without passion, momentarily bursting into enthusiasm, and shrewdly relapsing into repose." And it was because he himself was such a master of reflection and so fanatically in love with it that he knew so well its disabilities, if it was not counterpoised by a faith as strong as itself. Without that counterbalancing faith, virtue went out of life. Reflection left everything standing but emptied it of significance. A minority might be highly intelligent, but at bottom they were indifferent. And because they stood in no vital relation either to God or to their fellow-men, all their higher powers were neutralised and all that was low and despicable came to the fore.

Kierkegaard saw the low and the despicable particularly in what he called that "monstrous abstraction, and all-embracing something which is nothing, a mirage, that *phantom* the public." And this phantom, he considered, was largely produced by the modern Press, itself an abstraction. A public, he wrote,

> is everything and nothing, the most dangerous of all powers and the most insignificant: one can speak to a whole nation in the name of the public and still the public will be less than a single real man however unimportant.

In these days of the radio as well as the Press we are learning that Kierkegaard did not exaggerate when he described a public so addressed and so manipulated as a "gruesome abstraction." The state of the world today manifests terribly enough the truth of his words that

> it is only after the individual has acquired an ethical outlook, in face of the whole world, that there can be any suggestion of really joining together. Otherwise the association of individuals who are in themselves weak, is just as disgusting and as harmful as the marriage of children.

Kierkegaard disclaimed a public for his own writings and addressed each of his "Edifying Discourses," the most purely religious of his works, to "the Individual, whom with joy and gratitude I call my reader." And he insisted that the abstraction of the false levelling process could only be stopped "by the individual attaining the religious courage which springs from his individual religious isolation."

Few had experienced that isolation more intensely than he and he had learnt from it not that reflection was in itself an evil, still less that the reflective individual should assume an air of authority and distinction as possessing what most people lacked. The false levelling process was not to be combated in this way. The individual who had truly found himself or, as he put it, chosen himself, by leaping in full consciousness into the arms of God, became a man and nothing else, in the complete equalitarian sense. He ceased altogether to want to dominate others or to appear superior to them or exclusive. He was "unrecognizable," so much so that he might seem to be completely ordinary. Yet the hidden reality to which he had attained would call out the reality in each person with whom he associated. This was the only true way of combating the false levelling process and fostering a real equality. It could not be overcome directly, since that would be to act with authority. He could only overcome it in suffering and in that way express "the law of his existence, which is not to dominate, to guide, to lead, but to serve in suffering and help indirectly."

"Suffering action"—that Kierkegaard came to see was the only way by which the mere crowd, which was always false, could be disintegrated and gradually changed into a brotherhood of real men. It was the paradox which in all his thinking and living he strove to restore to a world which had lost the secret of it. And it was in true faith that this Paradox was most tensely embodied. Reflection was only a snare when one was caught in it. But once, he wrote, "the 'leap' of enthusiasm has been taken, the relation is a different one and it becomes a noose which drags one into eternity."

It was in his interpretation of the story of Abraham's readiness to sacrifice his son Isaac, entitled "Fear and Trembling," that he expressed most profoundly what he meant by "performing the movement of faith." Courageous as he was, he confessed himself incapable of the pure movement of faith, in which an infinite resignation co-existed with as intense a fidelity to the finite. This was the paradox through which eternal truth might come into existence in time. Viewed from a merely rational standpoint all faith was and must be "faith in the absurd." If it was less than this, it could not be truly faith, but only a compromise with reason. It was a leap into the unknown, the unproven, into the heart of the creative mystery itself. To calculate where one would land was to destroy the virtue of the leap. Yet only the man who had become an expert in reflection, who had calculated all the possibilities and then disdained them, was really capable of this pure leap, of a faith which triumphed over its opposite by gathering it into itself. And so true faith was qualitatively different from a mere life instinct. It was "immediacy after reflection." It was knowledge reunited with being, consciousness centred again

in its divine source. One who had reached this state was not only reconciled within in the unity of his passional and his reflective selves. But he was at one, also, with the humblest of his fellows, realizing, as Kierkegaard wrote, that

> between the wise man and the simple man there is just this little insignificant difference, that the simple man knows all that is essential, the wise man little by little is aware that he knows it, or is aware that he doesn't know it, but that which they know is the same.

So it was natural that Kierkegaard should address his last words to the "plain man." For such a man had not become so demoralised by speculation as to forget what it was "to EXIST and what INWARDNESS means." The demoralisation has spread far since he wrote and eaten into the whole world. All that he foresaw has come to pass. And *the forgery of established Christianity is now so apparent that it needs no "Knight of Faith" to expose it.* Yet the meaning and the cost of living a real Christianity are still so "absurd" in men's eyes that they can see in it only a worse destruction than that in which they are being engulfed. Because the paradox is too hard for them, they doom themselves to endless conflict. For want of faith in that which is greater than reason, their reason has become madness. And perhaps it will only be through despair that they will learn the necessity of taking the leap.

HUGH I'A. FAUSSET

REAPING THE WHIRLWIND

If any demonstration were needed of the truism that they who sow the wind must reap the whirlwind, the magazines of the day would furnish it. The virus of violence has got into the blood of erstwhile sober thinkers and their delirious mutterings are given space by erstwhile sober editors. The proposals for treatment to be meted out to Germany after the war become ever more fantastic, more macabre. In *The Literary Guide and Rationalist Review* for February 1942 Mr. Archibald Robertson, after quite lucidly discrediting the racial depravity nonsense, goes on to declare feverishly that

> Germany must be disarmed, and retribution, to the point of extermination for all practical purposes, meted out to the Gestapo, S. S., Hitler Youth, and other thugs who are at this moment making Europe a hell....But that once done, and done ruthlessly, there must be no Versailles nonsense. There must be a new world order, economic and political, based on organised work of hand and brain, and co-operation between men and between nations.

When exhausted Germany, Italy and Japan sit down at the Peace Table with the exhausted Allies, there must be no mutual recriminations. The best efforts of all will be needed to chain again the unleashed forces of death and destruction, to stop the world now hurtling to disintegration, to set humanity's feet upon the painful upward climb towards mutual helpfulness and unity.

THOUGHTS RELIGIOUS AND PHILOSOPHIC

[The idealistic reflections brought together here are from the pen of **Mr. Merton S. Yewdale,** an American writer well known to readers of THE ARYAN PATH. Men are denying brotherhood today in word and terrible deed, but repudiation of their relationship cannot alter facts. Brotherhood of soul and spirit is a fact in nature. For any man to realise it more profoundly and to live as a brother to all men ; will not that help to usher in the day of universal peace ?—ED.]

Throughout the world, there are individuals living here and there in many lands who form an invisible congregation of souls. They are universal beings who live on a celestial plane and above the prejudices and the enmities which are born from an exaggerated sense of the importance of any special race, nationality, colour, religion, country, family, social class, form of government, or philosophy of living. They engage in no controversies, they take sides in no earthly disputes, but they come to an understanding of what is right by following the road which is illuminated by the Light of Heaven. They are the celestial citizenry of the world, who live on Earth according to the laws of the Spirit. They constitute the vanguard of a great spiritual multitude which is slowly but inevitably growing larger and larger, and moving gradually away from the materialistic dispensation of Earth and toward the spiritual dispensation of Heaven. This swelling multitude—the hope of the world—is the great religious company which all men will eventually join in their travel toward the realm of the Divine Spirit, where alone can be fulfilled the two great ideals of human aspiration—universal peace and the brotherhood of man.

In the human heart, and human mind, and human soul, there is no colour.

When man prays, he becomes a temple in which he sees God through the eyes of his soul.

Men ascend to the Light of Faith. When they begin to lose their faith, they start to descend. An agnostic is one who has fallen from the light of faith into the twilight of doubt. An atheist is one who has fallen from the twilight of doubt into the darkness of unbelief. Doubt and unbelief are growing pains of the intellect and temporary obstructions to the Spirit. Faith is spiritual affirmation and the substance of eternal life.

When men succeed in their undertakings and achieve fame, they should look to others for the reason. When men fail and are criticised, they should look to themselves. For men succeed only with the help of others. They fail largely because of

some defect in themselves.

Wars will cease when all men come to feel that victory, after the slaughter of countless human beings, is as hateful as defeat.

Many people who justify war on the ground that it is universal in Nature, hold the belief that man evolved from the animal kingdom. But those who understand that man is a soul and a phenomenal emanation of the Divine Spirit, know that war among men is not only unnatural, but also an unfailing sign that those engaged in it have fallen from the kingdom of the Spirit, down to the level of the animals. To justify as well as to sanctify war, is to give praise to the animal instincts manifested in man and to dishonour his eternal heritage from the Divine Spirit. For man as soul is forever a pulse in the Eternal Heart and a thought in the Eternal Mind.

Religion illuminates life; Art represents it; Science explains it. It is through a knowledge of the spiritual laws of Religion, the æsthetic laws of Art, and the natural laws of Science, that man acquires a cosmic understanding of the working of the Divine Consciousness both in himself and in the universe.

A great many good and meritorious deeds are done by people from a sense of duty. But only those deeds are truly spiritual which flow richly from a full heart and which cause a feeling of pain and frustration if they are refused expression.

All through the ages, men have sought to define Good and Evil. Yet it is simple and clear. Good is when men are moving toward the Divine Spirit; Evil is when they are moving away from it. Religion alone can reveal this truth to men.

The moment a man begins to think with satisfaction about his good qualities and the good deeds he has performed, it is but a short time till his thought centres upon his *self*. He begins to see himself as the possessor and the doer of much good, and soon his self commences to swell within him, gradually filling his inner life and leaving less and less space for the Divine Spirit which ever flows into him.

In the life of man, there is this incessant conflict between his self and the Divine Spirit; and the proof of his spiritual growth is, that his self grows smaller and smaller, and his capacity to receive the Divine Spirit becomes correspondingly greater. Only when man attains to perfect selflessness can the Spirit intimately pervade him—flowing through every part of his life and purifying his every feeling and thought and deed.

Those acts of men are to be suspected which have to be explained and justified by cleverly devised words. Only when their acts are in accordance with spiritual law can men speak of them with simplicity and sincerity.

It is the Earthly Way for men to remember most readily the good

deeds they have done and the injuries they have received from others. They forget more easily the kindnesses which have come to them, as well as the injustices they have visited upon others. The Heavenly Way is for men to forget their own good deeds and their own injuries, and to remember not only the kindnesses they have received, that they may be ever mindful and grateful, but especially the injustices that they have done to others, that they may be ever repentant and resolved henceforth to love mercy and compassion, to act justly toward all men, and to walk honourably and uprightly in the eternal Light of Heaven.

The spiritual ideals which are now considered to be lofty goals toward which men of today strive but which they often despair of ever reaching, were once the natural possession of all men and the directing force which guided their conduct in everyday life. When the men of later times became less spiritual and more materialistic, and were incapable of living on the early high spiritual plane, they nevertheless carried within themselves an atavistic memory of the ancient truths. For it is one of the great mystic principles, that any exalted ideal which has ever been reached by the race of men, persists forever in the memory of succeeding generations. The spiritual ideals are not alone the symbol of the distance which man has fallen away from his true heritage, but also the ever-burning beacon lights by which he can find his way back.

Terrestrially, human beings form three social classes—upper, middle and lower. The basis upon which they are formed is that of an arbitrary conception of social merit, and the direction of the vision within this earthly structure is primarily downward. The upper class looks down upon the middle and lower classes; the middle class looks down upon the lower class. Thus, barriers separate the classes and discord prevails among men.

Celestially, human beings form three classes also, but according to the age of the soul—youth, middle age and old age. The direction of the vision within this celestial structure is upward—for it is spiritual. Youth looks up to Middle Age for knowledge; Middle Age looks up to Old Age for wisdom; Old Age looks up to the Divine Spirit for more Light. It is those of great soul age who are the Teachers of the world, and who reveal a working knowledge of the spiritual laws to the generations of younger soul age, in order that they may live their Earth lives by spiritual principles, and also that they may have a deeper knowledge of the Divine Spirit and an understanding that they are forever a part of it, whether they are living in a body on Earth or as a soul in the invisible world of the Spirit—the world which alone is real, changeless, spiritual and eternal. It is the celestial order which is natural and which leads men up-

ward to the plane of the Spirit where they can live together in justice and harmony and good-will.

Multitudes of people in this world possess ideals which they find no difficulty in upholding while life is going along easily and favourably. But when an emergency arises, either in their personal affairs or in the national life, and their ideals are subjected to a practical test, they forsake them and resort to earthly measures of compromise and expediency.

It is not enough for a man to possess ideals: the ideals must possess him. Also, they must form the texture of his innermost being and become the spiritual law of his life, if he is to live up to them.

In architecture, the ornaments which form an integral part of a structure are those that are contained within its æsthetic organism and grow out of it naturally and logically. The ornaments which are merely surface decorations have no connection with the inner life of the organism and are therefore artificial and without æsthetic significance.

In like manner, the ideals which are possessed by man, lie on the surface. They are decorations, but without life. The ideals which possess man are alone living and dynamic, and maintain his life at a lofty spiritual elevation; for they have their roots deep and they flower naturally and inevitably under the generating force of his spiritual life. It is the living ideals which enable man to live up to the Heavenly within him.

The Sacred Writings of history differ in their individual manner of interpreting the spiritual principles. But they are alike, in that each text is a network through which the Divine Spirit comes and passes to man. The Sacred Texts are like an æolian harp, which gives forth its music only when the wind blows through its strings.

From the Divine Consciousness came Non-existence; from Non-existence came Existence; from Existence came the Universe. Periodically, the universe emerges into space to take form in a phenomenal existence, and then at an appointed time divests itself of its form and returns to the Divine Consciousness which gave it birth. Likewise, all things in the universe come into the visible world of existence, pass through their stages of activity, and then, when they have fulfilled their end, return to the invisible world of stillness whence they came.

When we look at the universe with our corporeal eyes, we see it in all its parts individually and in their relationships within the webwork of its Grand Unity. When we look at the universe with our spiritual eyes, we see it as a sacred place, in which Sun and Moon and Stars, Mountains and Hills and Valleys, Trees and Flowers, Animals and Birds and Man himself, are all united in a vast assembly and fulfilling their appointed tasks ever in the sight of their Maker. For the universe is the Temple of God.

MERTON S. YEWDALE

JESUS CHRIST

GLIMPSES OF HIS LIFE AND MISSION

[This is the sixth of the series by **Ernest V. Hayes** which presents the Prophet of Nazareth as an Adept of the Good Law.—ED.]

VI.—HIS OCCULT TEACHING

Nothing would have seemed more natural to the contemporaries of Jesus than the idea of his having an inner and secret school for the few found worthy and capable of undergoing its training. The Jews accepted this idea as well as the "Gentiles"—Babylonians, Egyptians, Greeks and so on. In Palestine, the Essenes formed the principal community in which there existed possibilities of a lofty spiritual development, with the natural flowering of the powers of the spirit, which can only be safely exercised by those whose moral standard is of the highest. Even in the more orthodox priestly schools there had survived fragments of occultism, claiming back to the Prophets Samuel and Elijah. There were the Nazarites, who neither ate flesh nor drank wine and who allowed their hair to grow long (like the Sikhs of India). There were the followers of John the Baptiser, snatches of whose esoteric thought have come down to us in what are known as the Scriptures of the Mandæan Christians (who were not really Christians at all).

During the life of Jesus on earth, the extension of "the Kingdom" could hardly be expected. Indeed, he made no great effort in that direction, confining himself mainly to his own little race. There is no warrant for the common belief that he died at the age of thirty-three, after a brief ministry of three years. The remark made to him and recorded in the Gospel, "Thou art not yet fifty years of age," indicates that he was about fifty when he met his death. Starting his public career at the age of thirty, this would give him about twenty years in which to lay the foundations of the future work that others would have to do for "the Kingdom of God."

Only males are mentioned as taking part in the public work of teaching and healing, in deference to Jewish prejudice, for we note that Jesus did not create antagonism, save where Truth and Love were piously violated. But women played an important part behind the scenes. Mary of Bethany, who seems to be the same as Mary Magdalene, was a true mystic, "sitting at his feet and hearing his word," commended by him as having "chosen the better part, which shall not be taken away from her."

The last mention of his mother is her presence with the disciples in prayer and meditation, awaiting the promised gift of spiritual power; and not Mary only, but "the women." It was to these men and women that the Hebrew Adept imparted all that could be imparted *from without*. The full occult achievement had to be accomplished from within, by the awakening of what the Hindu would call Kundalini, the Serpent Fire, which Jesus spoke of as the Holy Spirit.

Jesus had a definite occult object in his secret training. His chosen disciples for this work were to exercise powers of white magic for the alleviation of human misery. They were to preach "the Kingdom" and in addition, they were to heal the sick, to restore the mentally and emotionally unbalanced, to offer tangible proofs of the existence of an unseen world. What he offered and what his initiated disciples must offer in their turn was what Buddha had offered to India five hundred years earlier: Liberation. But, dealing with a different type of humanity, Jesus chose a different way to awaken in man the longing for deliverance. He was dealing with a race mentally alert, emotionally exuberant and physically vital but not highly spiritual. To these Semites, disease appeared as something to be dreaded, far more of a terror than it seemed to some of the Aryan sub-races. It was in the healing of disease that Jesus saw his great opportunity to call men's attention to the spiritual realities.

He purposed to train his disciples in the same way. "These things shall ye do and greater than these shall ye do." He made no arrangement that the occult powers should be mechanically transmitted by some device known as the "Apostolic Succession." He was unable to do so. And it is worth recalling that the very priests of orthodox Christianity, who claim the powers of absolution and of transubstantiation and whatever other powers are purely subjective, do not claim the power of healing or of the casting out of "evil spirits" or anything that necessitates an objective result.

First of all, he insisted that they must grow in that divine love which could forgive all possible injuries, to themselves or to others, so that through this ineffable compassion they could unfold safely those powers of discernment that laid the soul of the transgressor and the trifler naked before their steady and comprehending gaze. Thus only could they help.

They had to learn the profound difference between what they thought and did, and the thinking and action of the man of the world. If the ordinary man sought revenge, refused forgiveness, thwarted another through jealousy or envy, exploited him through greed, experienced repulsion or failed to render full service to his fellows, he caused limitation and suffering in the lower world of the passing

personality, but his delinquencies hardly touched the loftier phases of being. He brought about evil effects, but they were limited; he was compelled to accept at some time the inevitable results of his hate and greed, but on the physical plane. His sin began and ended there. With the Initiate it was very different. He was linked to the higher realms of being and every movement of his inner life found an echo there. He could set free, if the movements of his consciousness were those of Truth and of Love; he could frustrate and limit, if in any way he worked against Truth and Love. So the words "Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" are a *warning* rather than a conveyance of priestly power of absolution. So, we find, Peter understood the words, for he asks soon after, "Master, how oft shall my brother sin against me, and I forgive him?" Forgiveness of injuries was to Jesus a releasing force and a vehicle of healing of the soul and the body of the injurer.

Next to Love, he placed Faith. Some of his assertions regarding the power of Faith (used in the sense of a sublime confidence arising within the very depths of the soul) have appeared almost extravagant to dubious minds. And there has come into existence a Church pandering to dubious minds rather than able to awaken Faith. "If ye have faith, ye shall say unto this mountain, be thou removed, and be thou cast into the sea; it shall be done." We may doubt whether he meant this literally, as we may doubt whether, in offering the bread and wine as his body and blood, he was implying transubstantiation. But he had to show how all occult power is brought into activity through faith, the supreme confidence in one's Higher Self which nothing can shake, the undaunted will that, linked in intensity to the Divine Will, knew that it was irresistible, the courage that could face everything, brave everything, do everything.

And it is likely that one petition in the model of Prayer given by Jesus ran: "Lead us into temptation." Every temptation must be faced, not escaped, faced not with terror but with certain victory, for, with each temptation overcome, the Initiate gathers strength for temptations and tests yet more fierce, until he become "a pillar in the temple of my God, and he shall go no more out." There must be no hesitation; the disciple must move swiftly for good or evil. To the disciple who betrayed him, Jesus said, referring to his evil purpose: "That thou doest, do *quickly*." For the whole life of the Initiate is inspired by a swift intuition that cannot be served by a slow uncertainty. "He who hesitates is lost" applies more to the disciple than to the man of the world, for the ordinary man would be surely lost unless he thought twice and thrice before he

acted, and drew back before he took a step in the dark.

Between such one-pointed purpose, and the sly, shuffling, shamefaced motives that urge on the ordinary man, there is a gulf fixed deep and wide. As one reads the records of verbal encounters between Jesus and some of his opponents, one feels he is not breathing the same air as they. "Ye are from beneath; I am from above. Ye are of this world; I am not of this world....My Kingdom is not of this world." He was glad of it, and restless until he could initiate his disciples in the same way. He drew them out of this world, not in the sense of drawing them from the service of humanity, for he pledged them to it yet more fully, but from the power of the "Prince of this world," liberating them for the pure life of the Spirit. Just before he ended his earthly life, he could say of them to his "Father": "They are not of the world, even as I am not of the world." In that assertion, he had completed his occult work for them.

ERNEST V. HAYES

IMPERIALISM

Shri J. C. Kumarappa gets back to archetypes in his article in *Harijan* on "Imperialism Within Us." People are all too prone to externalise difficulties, to decry the poison flower and to forget the poison seed that they themselves have planted. It is but rarely that we recognise that human nature is the battle ground whereon all wars are fought, where every force of evil wages fight against the powers of good.

We have space to quote only the opening paragraph which serves Shri Kumarappa as text for his plea for village-made articles. That which stands in the way of their prospering is the fairer distribution of wealth which their somewhat higher prices impose. To buy mill-made goods instead is to acquiesce in economic injustice, to confess to the selfish desire to benefit from another's toil, to declare ourselves on the side of imperialism instead of on that of the oppressed.

We usually understand by imperialism a state where one nation holds down another in bondage so as to obtain some benefit to itself at the cost of the subjection of the other. We may have the spirit of such imperialism without having to cross national, political or geographical boundaries. The essence of imperialism is often found in even a single individual. When reduced to its lowest terms it arises out of the desire to gain something for oneself at the cost of another. Wherever we find this we have the elements of imperialism.

NEW BOOKS AND OLD

Poems. By RABINDRANATH TAGORE. (Visva-Bharati Bookshop, 2, College Square, Calcutta. Rs. 2/8)

One hundred and twenty-two translations into English by the poet himself of his Bengali prose poems, poems, free verse writings and songs are published in this volume, which thus furnishes in a collected form the very valuable work of the poet, which was lying scattered in various magazines and journals. It is a most welcome addition to the literature emanating from the poet. We advisedly describe it as literature, inasmuch as looking to the quantity and the quality of the poet's writings, and the renaissance it has ushered into the life not only of Bengal but also of the whole of his native land, nay, not of India only, but of the whole cultured world outside India, no other word could adequately describe his achievement.

The collection is divided into four sections, which roughly represent four major divisions of his writings. The last nine poems have not been translated by him, but they include the very last poem (No. 121) dictated by him from what practically turned out to be his death-bed and the one composed a year and a half earlier and to which he was so much attached that he desired it to be recited after his death, *viz.*, No. 122 in the collection. The text itself furnishes the clue to the occasion for which the poem was written. The verses are so grand and so prophetic that they would bear repetition. A noble Patriarch and Prophet, standing on the brink of eternity and ready and equipped to go back to the peaceful regions from which he came, alone could have uttered them. The following few lines typify the poem's greatness, grace and grandeur :—

> In front lies the ocean of peace.
> Launch the boat, Helmsman.
> You will be the comrade ever,
> Take O take him in your lap.
> In the path of the Infinite
> will shine the *Dhruva-tara*.

The poet did not take to studies at school in his childhood or thereafter. He educated himself. His was a notable case of self-instruction; and it reached a stage which in its height, depth and breadth was miraculous. He was a great observer, philosopher, thinker and patriot. He won international fame. The contents of this book bear testimony to the reason why such world-wide fame came spontaneously to him.

The Calcutta of his childhood was different from the Calcutta of his old age. Society, life, amenities, were entirely different then. Politics as we understand them hardly existed. Some of these poems are reminiscent of those days. They recapture and reproduce the conditions obtaining then and are, in that respect, autobiographical.

This book is a rich treasure house of song and poem. The get-up is in keeping with the contents. It is neatly printed and contains pictures of the poet fit for a memorial volume.

In spite, however, of the fine get-up and the excellence of the translations made by the poet himself and by Dr. Amiya Chakravarty, who has translat-

ed the last nine poems, one does feel that the charm, the innate beauty and simplicity of the original are wanting: before the reader of the original the translation falls flat. But this is inevitable in a translation. The geniuses of the two languages differ, and not all translators are Sir Edwin Arnolds.

K. M. JHAVERI

The Secret Shakespeare: Who Was He? By ALFRED DODD. (Rider and Co., London. 4*s.* 6*d.*)

Apparently we have not heard the last of the Baconians yet. We are quite familiar by now with their arguments: the plays attributed to Shakespeare are good, very good, but we know little of their supposed author. In fact, the few things we do know about him make us rather doubt if such a man could have really written *Hamlet, Macbeth* and the other plays in the canon. And yet, since the plays are there for all to read and to admire, some author must surely have written them. But who? A scholar, a wit, a nobleman—only such a man could have performed the feat. The eligible candidates for the honour are many and much posthumous canvassing has been going on in favour of, among others, the Earl of Derby, the Earl of Oxford, the Earl of Rutland, and Francis Bacon, Viscount St. Alban. The noble Earls are preferable to a mere Viscount, but, if it could be proved that the Viscount in question was in reality much more than a Viscount, wouldn't it alter the situation completely?

While thus Shakespeare is a taxing problem to our critical Don Quixotes, Queen Elizabeth is no less taxing a problem to our historians. Was Elizabeth truly a Virgin Queen? Not likely! She must have married—quite secretly, of course!—the dashing young courtier, the Earl of Leicester; and she must have had children as well. There were two at any rate—both boys; the younger, the Earl of Essex, had to be beheaded because he *would* defy his Queen-Mother, but the elder was more satisfactory. He was grave, he was wise; he wrote books, he prosecuted his own brother, Essex, with commendable dexterity; and he wrote "Shakespeare."

Nor is this all; our Bacon-Shakespeare-Tudor was an adept at cyphers; he was a Freemason, he was indeed the Founder and Organizer of Freemasonry in England. As he wished to keep his name away from the title-pages of the Plays, lest its association (wholly undeserved, need we doubt?) with corruption and bribery should jeopardise their success, he bought the name of "William Shakespeare" at considerable expense. It was not exactly a profitable transaction, for this name proved to be the name of a man who had lived a life "uniformly coarse and vulgar." At the same time, Bacon was careful to weave into the patterns of his plays clues of all sorts (wasn't he a specialist in cyphers?) and, thanks to Mr. Alfred Dodd and his indefatigable predecessors and associates, we now know what is what. Bacon wrote Shakespeare!

At the risk of being called by Mr. Dodd "a mental flat-earther," I must say that all this romancing leaves me cold. Mr. Dodd is, I believe, on the wrong track altogether. His proofs are

no proofs but elaborate facades built on the quicksands of fancy. "F" is sometimes "Francis" and sometimes "Freemason"; now Mr. Dodd reads the initial capitals down and elsewhere in the reverse direction; and if the resulting letters don't make sense, "W" means "your" and "CON" means "BACON," and the trick is done; if worst should come to worst, the letters must mean something or other in French or Latin or Greek, and lo and behold! "the Master reveals Himself!"

Mr. Dodd's ingenuity and industry would be worthy of respect if they had been canalized in behalf of a worthier cause. In spite of his contempt for the academic Mandarins and his invectives against the "actor Shaksper," the world will continue to believe in the Shakespearian authorship of the Plays and admire them as plays and for their poetry and not as cross-word puzzles or as an intriguing source-book of Freemasonry.

K. R. SRINIVASA IYENGAR

Heaven Wasn't His Destination. By W. B. CHAMBERLAIN. (George Allen and Unwin, Ltd., London. 8*s.* 6*d.*)

"There is nothing unfair," says Erdmann, "in placing Feuerbach and Bruno Bauer as deifiers of themselves." Fichte and Hegel made the Ego and Mind the starting-point of their philosophy. And their starting-point was transcendent. But for Feuerbach they were immanent. He identified them with the actual man and built up a philosophy of humanism instead of one of pantheism and absolutism.

The nature of man is twofold, both sensuous and intellectual. And sensation is the touchstone of reality. Hence Feuerbach's sensationalism. And as there is no existence without sensation and no sensation without time, there can be no immortality, which is only an instinct of self-preservation. Feuerbach's conclusion in his *Thoughts on Death and Immortality* is that the soul, being a function of the body, cannot survive the latter and that the only kind of immortality possible is the influence exerted on the world after a man's death through his good works.

In ethics Feuerbach is a Tuist. Love is the central principle of morality.

> The essential nature of man as found in the community is love. It is the unity of thought and being, of the I and the Thou, the principle of our conduct.

This love is not Christian love, "for Christians who love God have no love left for men."

The Marxists generally treat Feuerbach as a vulgar materialist. But Mr. Chamberlain, following Hook, contends that he is not this but a naturalist opposed to supernaturalism, and that only in that sense may we call him a materialist.

The Marxian materialism does not start with the world of dead matter, but with human activity, namely, the economical, and is thus distinguished from vulgar materialism. Marx accepts Feuerbach's bringing down the Absolute Mind and identifying it with Man; but he contends that Feuerbach should have proceeded farther to analyse the nature of Man, who should not be considered an isolated being outside social life and history. And this development of thought places Feuerbach

between Hegel and Marx, for which reason Chamberlain calls him the son of Hegel and the father of Marx.

Mr. Chamberlain has written a very interesting and scholarly book, which should be read by all who wish to know the growth of a most important line of thought that has been swaying the minds of men for decades.

P. T. RAJU

All Change Humanity. By CLAUDE HOUGHTON. (William Collins, Sons and Co., Ltd., London. 9*s*. 6*d*.)

Mr. Houghton's remark in a recent number of THE ARYAN PATH, that "the spiritual and psychological states of being awakened by the coming of extremity await revelation by the novelist equipped to reveal them," return to the mind in reading his own latest novel. For it is, even more perhaps than its predecessors, a sensational tract upon the latter days, more precisely the period between May 1938 and September 1939, when a bankrupt civilization was sliding to the abyss. I think Mr. Houghton's view of the modern novelist's function takes too little account of the fact that, if he is to create works of real significance he must be primarily an artist who is concerned with the reality and interplay of characters. That the characters must embody a conflict of ideas goes without saying and that the conflict must be related, implicitly at least, to the actual situation today. But if the emphasis is put on the ideas, and the novelist is conceived as a kind of evangelist helping a new order to emerge out of the ruins of the old, his characters are likely to be puppets illustrating a thesis instead of real men and women suffering the agonies and the exultations of life. That, to a considerable extent, is what the characters in this novel are.

On the one hand we have the family clan of the Mannerings and the Teasdales, all of whom, with the exception of Sir Michael, the volcanic old man at their head, are perverse or depraved. At the other extreme is Christopher Bell, the mystery man and also the "new man." For he is a transformed being. How he has become this we are never told. All we are assured is that his presence causes an inner liberation very like that which music creates and we catch glimpses of him from time to time waking things in people instead of imposing things on them, while in the background is Beulah Island, the spiritual home of all who are touched with the new madness, as it seems to those whose eyes are not similarly opened and who still cling to the corrupt past. The idea is a good one, rendered the more piquant by the fact that Christopher has a large fortune which he has never touched and after which the Mannering clan are in full cry. Through the narrator, too, and the more intelligent Mannerings, Mr. Houghton says many pungent and penetrating things about the modern world viewed as an asylum in which humanity is trying to turn itself into machinery and in the process is finding war a necessity. He is, too, exceedingly adroit at handling the odd and the sensationally mysterious, though he tends to repeat some of his old tricks. As a caricaturist, also, he can be admirable, notably in his picture of Mr. Harold Teasdale, the solicitor. But of real characterisation there is very little that rings true. Christopher is a

fabulous figure of serene and joyous living and most of the Mannerings are as fabulous monsters of the sexual under-world. The choice between light and darkness, salvation and suicide, is more provocatively advertised than sensitively expressed.

H. I'A. FAUSSET

Al-Minhaj: Being the Evolution of Curriculum in the Muslim Educational Institutions of India. By G. M. D. SUFI, M. A., L. T., D. LITT. (Paris). (Shaikh Muhammad Ashraf, Kashmiri Bazar, Lahore).

Nations that have lost their *élan* and look back wistfully on the greatness that is no more, naturally inquire into the causes that made them what they were and the causes that have brought them into the present state of cultural decadence. They live in and draw solace from the belief that their halcyon days are not gone for ever, that their eclipse is but a temporary phase and that their culture will take a new lease on life in the time to come. It is but natural that they should subject to a careful examination their educational system and re-evaluate their educational values.

We are thankful to Dr. Sufi for drawing our attention to the import and the significance of the curriculum. His book deals, as he himself says, with only one aspect of the problem, for it is confined to the Muslim Educational Institutions of India. He has taken much trouble to show us historically all that was imparted to Muslim youth in the chequered course of Muslim culture in India and has indirectly shown us the guiding educational ideals. We are further given an interesting glimpse into the forces that have moulded the Muslim world, forces whose influence is still felt. Finally, we are led to an instructive discussion of the curriculum as it ought to be in a free and autonomous India.

It is gratifying that Dr. Sufi's scheme, though giving religion its due, is out to eradicate any narrow tendencies that are at variance with a great religion like Islam, a religion the alpha and the omega of whose message is the all-embracing mercy of the All-Merciful.

Interesting and instructive as his suggestions are, however, they leave much to be desired. However laudable the institutions that have done away with an alien tongue as a medium of instruction, necessarily divorced from the cultural associations of our land, they have not had the courage and the initiative to evolve a new curriculum in agreement with the educational ideals and traditions of India. The same stress on examinations and degrees, the same zeal for all that is foreign in learning and culture, vitiates the fruits that the elimination of a foreign tongue could have brought about. Our educational system is anything but a system; it is based on a hodgepodge of confused ideas. Our much advertised efforts have not gone to the root causes that have played such mischief in the national growth of our country.

The old education current in the Middle Ages, however faulty in its contempt for the empirical, in its emphasis on the formal elements of education, deserves our compliments for the place that it assigned to the discipline of thought. A course in the elements of logic and in ancient and

modern philosophy would certainly have a most wholesome effect on the minds of our youth and would be helpful in promoting disciplined and rigorous thinking among them. We are glad that Dr. Sufi himself is not satisfied with anything short of a new orientation of mind and that he definitely aims at a new type of education and we only wish to see his aspirations transforming themselves into reality.

S. VAHIDUDDIN

Italian Economy and Culture: A Study in Economic and Social Transformations. By M. MOULIK, D. SC. (Rome). (Chuckervertty Chatterjee and Co., Ltd., 15 College Square, Calcutta. Rs. 3/-)

To pass from the outward phenomena of a national renaissance in all the spheres of life to the inward fount of inspiration, to trace them to their roots in the past and to interpret them in terms of their drives and their ideals is a large undertaking, requiring a many-sided preparation and a veritable *tapas*. The reader should not look for this in this book, which is a sketch or an outline rather than a study.

It is a collection of information, of impressions and of statistics, presenting lists of associations and institutions at their face value. Italy under Mussolini is said to have been remade in every sphere of life. Commerce, Industry, the Civil Service, Agriculture and Education have all been transformed under the Fascist régime. A renewal of life has certainly taken place, but the book makes no attempt to help us to discriminate between the abiding and wholesome, the fleeting and poisonous elements in this mighty shake-up.

The Italy of Mussolini is certainly different from the dream of Mazzini, the spiritual father of modern Italy. The first policy of a united and freed Italy was Imperialist aggression in Tripoli, a policy continued by Mussolini in Abyssinia. The book under review was written before his treacherous stabbing of Falling France.

Is it impossible to have national self-recovery without unjust aggression? Will the India of Gandhi and Nehru fall into step, revealing the ape and the tiger in her the moment *Swaraj* is attained? What is it in the national life of Italy that accounts for this transformation? How was the liberal humanitarian and idealist nationalism of Mazzini captured by predatory forces in social life?

The life of a nation is reflected in its literature. The book reports a number of interviews with eminent poets and novelists which form its most interesting and valuable part. The review may fitly close with a couple of extracts from them. Pirandello the dramatist was interviewed by the author.

Question—"Do you think that the present tension over the Locarno question would precipitate into a war in Europe?"

Answer—"I don't think so. But at the same time I do not believe in perpetual peace.... Justice was not done at Versailles to some nations, Germany and Italy, and now justice is going to vindicate itself. Let them dream of peace who may, I do not."

Question—"Don't you believe that humanitarian ideals will one day triumph over narrow national aspirations?"

Answer—"Humanity does not exist, it is an abstraction; exist only men!"

I will extract from another inter-

view with Sibilla Aleramo, a woman writer of New Italy.

Question—"Some say that the ideal of womanhood is motherhood. Woman realises herself when she achieves the mother. What do you think of that ?"

Answer—"Motherhood is just a coincidence in woman's life. To represent it as the ideal of her life would be to underestimate her, to consider her as nothing more than a necessary spoke in the wheel of creation. A woman loves not because she wants to be a mother, but becomes a mother because she loves. Love is the *summum bonum* of life !"

No wonder she confesses to an admiration for Ibsen. These glimpses of the flashing stream of inner life among the writers of Italy give a clue to the turbid and violent nature of their national life. The spirit of the nation, young and vital as no doubt it is, is captured and swayed by greed and by violence. One looks in vain for the serene outlook, deep as the ocean, pure as the stars, that recognises that nothing, neither land nor love, is valuable for its own sake but that anything acquires imperishable value solely as a vehicle of the spirit.

M. A. VENKATA RAO

The Curve of Fate : From the Man-Ape to the Man-God. By J. LONSDALE BRYANS. (Andrew Dakers, Ltd., London. 12*s*. 6*d*.)

Mr. Bryans is a little ecstatic in his discovery. "Now for the first time in history," he writes, "the human intellect is ripe for the conception of the full truth of full Divinity and full humanity combined." For him, the end of the world is synonymous with the termination of a separate self-consciousness in man. He desires ardently that present-day man shall "realise actively the ancient Brahmin Truth which proclaims to him 'Thou Art Brahman.'" The author claims first-hand experience (in his chapter entitled "Nirvana") of what he calls "Brahmic Splendour." He was a young man at the time, and he then called it "Visualization."

He was sitting in a garden on a summer afternoon, thinking "theories" (as he used to call them then), when the cosmic "light" suddenly descended upon him so strongly that, arguing unconsciously along the conventional lines that he was going mad, he jumped up—half hoping to shake it off—and walked straight up to a bush.

It is no doubt this kind of personal experience which accounts for the fervent nature of his writing ; but it is questionable if there is any foundation for the publisher's statement that this "is an epoch-making book." Nonethe-less it may lead the new enquirer to further search, and, it is to be hoped, to a modification of the anthropological and theological assertions made by Mr. Bryans, not to mention the need for a deeper acquaintance with religions viewed in the light of comparative study. It is doubtful if any Buddhist would subscribe to his treatment of the subject of Nirvana. At one moment it seems to Mr. Bryans to imply "the extinction of self-consciousness in the simultaneous apprehension of cosmic consciousness" ; and then he subscribes to the theory that the union which produces cosmic consciousness "is effected by the subconscious, or subliminal, mind"! All this is a little confusing. Above all, what conclusion can we reach about an author dealing with these serious matters who writes in this vein :—

...just as no prospective mother can predict

to the minute when she will deliver the goods, so the Individual in Whom evolution shall consummate the final *coup d'etat* cannot predict precisely when He will deliver the Goods—wind up (and " put the wind up ") the World Incorporated, and produce the Second Coming of the Christ, which is the " coming of the Son of man."

Is this not a profanation of the Mysteries ?

B. P. HOWELL

From Witchcraft to Chemotherapy. The Linacre Lecture, 1941. By SIR WALTER LANGDON-BROWN. (Cambridge University Press. 2*s*.)

This lecture at St. John's College, Cambridge, is in the scholarly tradation, with many facts of interest, but it is based upon two fallacies. One assumption is that in the past men groped their way to partial understanding through legends, myths, fertility cults and witchcraft, while present-day knowledge, built upon empirical successes aided by laboratory and general research, is far in advance of anything previously achieved. Yet every century has had its wise " scientists, " intellectual researchers and superstitious mob, and to compare the superstition of the past with the research of the present, while ignoring the third group, establishes false values.

To a layman, chemotherapy gives the impression of dealing with ever-multiplying effects, without getting down to causes. Since the term is comparatively new, it may be explained as the branch of organic chemistry concerned with the treatment of parasitic diseases by means of powerful synthetic drugs, chiefly of the sulphonamide group. These (so it is conjectured) paralyse the chemical processes of the infecting microbes without marked toxic effects on the patient, thus enabling the phagocytes and other defenders of the body to dispose of them.

The lecturer claims that the discoveries of endocrines, antitoxins and vitamins have directed the course of therapeutics towards the application of nature's own remedies, and further, that synthetic preparations that produce the same reactions apparently as the chemical substances natural to the body can also be intelligently used to aid and to utilize the natural defences of the body. There can be no disagreement about the aim, to aid nature, but what confidence can one have that modern experimental science has sufficient knowledge of the " balance of nature " to ensure that it is not meddling instead of aiding ? The lecture itself mentions more than one unknown factor and points out that " vaccine therapy has by no means fulfilled all the early enthusiastic expectations. " Indeed, the claim that the injection of vaccines, endocrines, drugs, synthetic and otherwise, into the bodily system, is a natural method is categorically denied by many thinkers, including all who recognise the validity of Theosophical principles. Space does not permit taking the matter up here—it can be studied in Theosophical books —but it should be recognised that the error of defining such methods as natural is the outcome of the faulty postulate as to the correct method of acquiring knowledge. When assumptions are put forward by men of the status of Sir Walter, they often carry more weight than arguments, and the need for examining those assumptions has to be stressed as a preparation for any investigation of the true natural therapeutics.

W. E. W.

Immortality. By COUNT HERMANN KEYSERLING. Translated by JANE MARSHALL. (Humphrey Milford, Oxford University Press. 5*s*.)

Plato's Mistake. By RICHARD CHURCH; *Magic Casements*. By ELEANOR FARJEON. (P. E. N. Books, George Allen and Unwin, Ltd., London. 2*s*. each)

Gautama the Enlightened. By JOHN MASEFIELD. (William Heinemann, Ltd., London. 5*s*.)

The Oxford University Press have done well to republish, in an identical edition but at half its original price, Keyserling's book on *Immortality*, which first appeared in Miss Marshall's translation three years ago. Actually it was first published in German more than thirty years ago and so is a work of its author's youth. But there is little sign of immaturity in it and time has made his approach to his subject only more relevant. For it is against a wrongly individualistic view of immortality that he argues throughout, a view which inevitably disintegrates the relationship between man and the indestructible whole to which he belongs. Beneath all theories of or all striving for immortality lies an obscure and ultimate sense of an eternal whole. In the measure that the individual participates in this whole he rises above the conventional antithesis of death and life to the paradoxical synthesis that death is a condition of life and that "we feel ourselves eternal, because we are mortal." Keyserling examines from different angles man's relation as a person to this transcendent whole, which includes his relation to society and that of the individual to the species. He tends at times to overstress a little the supra-personal at the expense of the personal. But he expounds with intellectual cogency the reality of the "Being" which can only be attained through the continual death of "Becoming."

Mr. Church's and Miss Farjeon's essays are by contrast light and even playful reading. But out of playfulness, as Mr. Church contends, "some of the most serious and valuable discoveries emerge." His own essay is certainly concerned with a serious enough subject, the degree to which the imaginative spirit, particularly of the poet, will be allowed the freedom it needs in a regimented post-war world. As one who has been a Civil Servant as well as being a poet, he is well qualified to stress the dangers of officialdom and a bureaucratic machine, without at the same time assuming that creative artists are necessarily angels of light and men of affairs ministers of darkness. But he argues well that the nuisance value of poets is society's salvation.

Miss Farjeon writes with delightful intimacy of the poet's vision, as she has experienced it in words that have opened "magic casements," in a walk over the downs with D. H. Lawrence, or in a child adoring a rainbow. On every page she quickens our sense of the reality of the simple imaginative mind when, silently working, it comes on the spirit with a fine suddenness.

The same can hardly be said of Mr. Masefield's new poems, least of all of the one which gives his volume its title. A picturesque fluency may be appropriate enough to a poem on "Shopping in Oxford," but it is lamentably inadequate to the significance of the life-story of the Buddha.

H. I'A. FAUSSET

A Baker's Dozen. By LLEWELYN POWYS. (John Lane, The Bodley Head, London. 6s.)

Among the writings of Llewelyn Powys are some that offend religious susceptibilities by their cocksure and blatant atheism. But this volume of thirteen essays contains nothing but delight for every kind of reader. These are in the best tradition of the English essay. In a style that immediately wins the reader's ear, the author speaks intimately of his feelings and his thoughts of many things.

A love of life and of all that is on earth runs through all his thought and feeling. As his brother, John Cowper Powys, says in his Introduction—itself a piece of fine literary criticism :—

> To have been born into life at all, to be alive at all, was to his mind the one miracle that mattered.

Hence he finds joy in everything about him, no matter how insignificant or commonplace ; and he shares that joy with the reader, so that he reveals in these essays that best of a poet's gifts: his capacity to display the beauty and significance in the little things of life that ordinary persons pass by unnoticing. Just as a falling feather or a rainy noon is made a thing of beauty by Rabindranath Tagore in his *Golden Boat*, so Powys discovers heart-warming things in a village shop or in herring gulls. This is partly due to a seeing eye ; but it is also due to his investing the objects with the colours of memory. He recollects meditatively and with gentle affection many little experiences of the past years, and writes of them with something of the ruminant charm of Charles Lamb. The quaint humour and the heartiness of that prince of essayists may not be found in Powys ; but there is an ever-present quiet and tender reflectiveness which puts the reader in key to find much more delight than the words actually convey. Hence it is that these essays give more and more pleasure as one reads them again and again. This volume claims for Llewelyn Powys a place among the dozen best essayists of England.

P. L. STEPHEN

Some Memorable Yesterdays : Or Men, Women and Events of Indian History. By BHABANI BHATTACHARYA, B. A. HONS. (London), PH. D. (London). (Pustak-Bhandar, Patna. Re. 1/-)

This is a collection of the author's contributions to *The Hindu* as a weekly feature. Some memorable men, women and events from Indian history, from Lord Buddha to Job Charnock, from Padmini to Mumtaj, from the British invasion of Nepal to the establishment of the Indian National Congress, are here recalled in nineteen sketches in convincing detail and dramatic setting. For all the "lack of design" and the conspicuous omissions, the book affords lively reading.

It is the manner of presentation which makes history dull or diverting and, though in the present book the author is not so much concerned with regular history as such as with certain stray historical events and personages, the manner of narration adopted by Shri Bhattacharya certainly evokes the dramatic and the human aspects of the persons or the events chosen. One notices that imagination, without distorting historical truth, has only enlivened it and lent it an air of authenticity.

Incidents are narrated with a brisk dramatic vigour and personages are picked out from the coloured pageant of the past with delicacy and care. Shri Bhattacharya's book, short as it is, succeeds in lifting for a while the veil of centuries that shrouds from our eyes many a memorable yesterday.

V. M. I.

ENDS AND SAYINGS

"_____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

One of the most valuable articles in the opening issue of *Free World*, an important American monthly magazine "devoted to democracy and world affairs," is that in which Wou Saofong analyses "The Secret of China's Strength." Why has China been able to hold on grimly for so many gruelling years while France, so much stronger from both the military and the economic points of view, collapsed? Mr. Wou Saofong ascribes China's successful resistance to her being sustained by an ideal which her people consider worth dying for. Not only the traditional Chinese view of life, but specifically the noble Confucian doctrine of *Ta-Ton* (Universal Union) and the programme of the Chinese Revolution devised for the progressive application of that doctrine, have made the people consider endless resistance "a thing that *ought* to be done." The Chinese Revolution, he writes,

> places the question of What Ought to be Done before the question of What Can be Done. The reverse order of these two questions has been the traditional weakness of the Western democracies, particularly where the class interests of the ruling groups are involved. It is obvious that faithful application of the Covenant of the League of Nations in every case of aggression was a thing which *ought* to have been done. Japan's aggression in Manchuria and Fascist Italy's aggression in Ethiopia *ought* to have been halted by effective application of sanctions. The failure of the Western Powers in this connection because of their prime concern for what they thought *could* be done is the real cause of the terrific events now taking place throughout the world.

It has been said that the world divides itself into two classes of people, those who, in the face of any challenge to effort, think first of what has to be done and those who think first of the obstacles in the way. The first group do everything worth doing that gets done; the second are a brake on the car of progress. "Greatly resolve" and the battle is half won.

For Indians the concept of *Dharma* is a no less compelling force than that of *Ta-Ton* is for China. And, although the subordination of personal inclination to duty is perhaps less general in the West than in the East, there is many an individual there who would lay down his life for the Right as he saw it. What is needed the world over is the recognition that nations must face their obligations no less than the individuals that compose them and that in the last analysis it is not machines, not material goods, not even men that will determine the issue, but the irresistible moral might that springs from a common spiritual ideal. As Abraham Lincoln adjures us,

> Let us have faith that right makes might; and in that faith let us dare to do our duty as we understand it.

Next, perhaps, to shared ideals as a welder of men and nations together is the mutual respect which is indispens-

able to fruitful co-operation and which must rest upon mutual understanding. Such an effort to interpret Russia to the United States as is represented by *The Russian Review*, launched in New York last November under the editorship of William Henry Chamberlin, is commendable, broad in its scope and apparently above the suspicion of being a propaganda effort. The first issue contains a number of interesting contributions on various Russian personalities and on diverse aspects of the Russian scene. Mr. Chamberlin speaks in his Foreword of the direct and marked Oriental influence in Russian music, and, to a lesser extent, in art and literature, and claims that Russia has always been to some extent a bridge between Europe and Asia.

Of special interest to Indian readers will be the features which Russia, as described in the Editorial Foreword, shares with India. Not only does the variety of peoples and of languages spoken throughout Russia's vast extent correspond to the ethnic and linguistic situation in India; not only does the sturdy peasant still loom large in the scene there as here, but less tangible characteristics of the two nations are also comparable. Thus Mr. Chamberlin speaks of the " extraordinary Russian faculty of recuperation from the hardest blows and adaptation to the most unfavourable circumstances," a faculty which hoary India has abundantly exemplified. Doubtless, man for man, the Russian is less inclined to spirituality than the Indian, but Mr. Chamberlin finds both the Old and the New Russia characterised by " the tendency to think in terms of absolute values. " Scepticism, he tells us, contrary to the common impression, has never penetrated deeply into the Russian national consciousness.

One point which emerges from Hugo Buchthal's lecture on " Indian Fables in Islamic Art, " which appears in Part 4, 1941, of the *Journal of the Royal Asiatic Society of Great Britain and Ireland*, is the amenability of cultural expressions to the same cyclic law which brings reaction on the heel of action to nations as to men. The Indian tales and animal fables called the *Panchatantra* passed from Sanskrit into Arabic via Pehlevi. *Kalila wa Dimna*, dating from twelve hundred years ago, enjoyed unrivalled popularity for centuries throughout the Arabic-speaking world. The illustrations of these " Fables of Bidpai " are traceable " almost through the whole history of Islamic miniature painting. " Islamic art shows Eastern Christian influence before the middle of the thirteenth century ; then it " began to look to the East for influence and guidance. " Translated into Latin, the fables were then rendered into the various European languages.

> Soon the whole of Europe was familiar with these stories from the East which were used and remodelled by innumerable authors and writers throughout the Christian world.
>
> It is curious that the Fables of Bidpai spread not only to the West, but also eastwards back to India. So after a migration of a thousand years Kalila wa Dimna returned to its country of origin. When in the sixteenth century descendants of Timur conquered Afghanistan and Northern India and established themselves as Sultans in Delhi, they brought with them the cultural and artistic traditions of Islamic Persia. Several extant Bidpai manuscripts...were illustrated at the Imperial court. The miniatures are entirely in the Persian tradition...they do not in the least betray that the greater part of their subject-matter was ultimately not of Islamic,

but of Indian origin, and to a certain extent even had its own artistic tradition on Indian soil.

Writing in the *Visva-Bharati Quarterly* for February-April 1942 on the art of Rabindranath Tagore, Shri Nandalal Bose says that Tagore's art is characterised by the three essential qualities: a sense of rhythm, a sense of proportion and a sense of identity. Tagore took to painting late in life when he had already mastered the secrets of proportion and rhythm in the cognate spheres of literature and of music. A picture is successful in so far as it is able to effect a synthesis of a variety of rhythms and in the paintings of Tagore we not only find such a synthesis but we find it in a highly vitalised form. Art is the evoking of spirit through form and Tagore, deeply observant of Nature in all her aspects and moods as he was, always concerned himself with life in its process of unfoldment so that a suggestion of abounding life and energy was never absent from what he painted. With his keen sense of proportion, he painted in the true Indian tradition which does not so much care for line and colour as for the suggestive value of a composition as a whole. The three-dimensional realism of the Western schools of painting, with its photographic accuracy of detail, has never found place in traditional Indian painting, which has always sought to represent the idea and the reality behind form. The idea or the motive behind a picture, the technique, the balance, the treatment and lastly the life movement all are harmoniously intermingled so that the ultimate result is a work of art which is not merely realistic but real, representing not the outward form of a thing but its inner vitality and life-spirit. Many have questioned the purpose or the meaning behind an art form. Tagore himself has given a reply:—

They have nothing ulterior behind their own appearance for the thoughts to explore and words to describe and if that appearance carries its ultimate worth then they remain, otherwise they are rejected and forgotten even though they may have some scientific truth or ethical justification.

We wish that every Indian unconvinced of the Christian mission school menace would ponder the implications of a statistical analysis of "Changing Attitudes in a Conflict of Cultures" which William Stevens Taylor of the Indore Christian College reports in *Character and Personality* for December. The study was based on questionnaires in which "Hindu students, whose early training was designed to make their outlook conform to the Hindu pattern," were asked to choose, in regard to fifty-two questions, answers ascribed, respectively, to the Hindu, the Christian and the secular culture pattern. Hindu co-operation is alleged to have been enlisted to insure the faithfulness of the Hindu answers to the orthodox views but how just is the investigator's concept of Hindu ideology may be judged from the following statement whose fundamental falsity is not redeemed by admission of its "over-simplification":—

A man who is personally vicious and a man who is personally virtuous may equally progress towards salvation if they perform their prescribed duties with equal conscientiousness.

The claim that the Christian religion lays more emphasis on the development of personal character than does

the Hindu is sheer impertinence. Leaving aside, however, this gross libel upon a noble religious philosophy, and also the naïve claim, so far from the obvious facts, that "in the Christian pattern, social practices are intimately connected with beliefs about the nature of God and of His incarnation in Christ," the crux of the article is its convincing demonstration of the cumulative effect upon the student of pressure from influences "virtually the antithesis of those brought to bear on him by the orthodox Hindu education."

It is not stated that the five Arts Colleges in North, Central and South India in which the test was given to Hindu students in the first, second and fourth year classes were denominational institutions but if secular institutions were included, the case against mission schools with their more direct pressure in favour of the Christian attitude is only strengthened. Mr. Taylor admits that the influences to which the student is subjected under Western forms of education

> are definitely non-Hindu. The literature used is saturated with Christian and secular Western attitudes. In organization, teaching methods, and literature, the educational influences are of a type designed originally to produce people with attitudes congruent to non-Hindu culture patterns.

The results of the test are eloquent. The religious attitude so characteristic of the Indian was found in general to persist but many a student had acquired new points of view, prominent among them the essentially unphilosophical belief in a God to whom personal attributes and attitudes may be ascribed.

> Of the beliefs and attitudes selected to represent the Hindu pattern, those referring to social problems showed the most decided changes. In a few of these there was an increased support for points of view belonging to the Hindu pattern. In most of them there was a decrease of support.

The traditional Indian education, Mr. Taylor writes, laid emphasis "rather on the comprehension of spiritual meaning than on the systematic observation of objective data." Are we to infer that a reversal of emphasis is a step in human progress ?

Writing in *Philosophy* for January 1942 in the Discussions Section, on "Seeking a Way Through Our Present Perplexities," Mr. George H. Langley asks why, corresponding to the scientist's openness of mind and preparedness to universalise his conclusions, there should not be similar openness in approaching the problems of humanity and why it should not be possible for man to universalise personal desires by a rational appeal to something universal in him. He comes to the conclusion that it is possible to find principles for guidance in the higher realm of human action through the rationalising of purpose. Constituted as human nature is, self-interest or group interest is the most powerful motive for human action :—

> If it can be shown that for man the ends of self-interest or of his group-interest can only be adequately achieved when guidance by universal principles is accepted, we may then hope that he will pursue his satisfaction in the better way.

It is a truism that one should not be selfish but should look to the interest of one's neighbour as well. But it is not the less important just because we have heard it so often. It is lifted above the commonplace by the aristocracy of the spirit who have reiterated it from age to age.

If, as Mr. Langley holds and as many will agree, such a "*closed* purpose and outlook" as characterise the Nazi ideology (as every other type of selfishness in varying degree) "must lead to eventual frustration...since it cuts them off from the universal springs of life for man"—then the corollary must also be true, that the way out of our present perplexities can lie only in a general attempt to merge individual interests with those of the commonweal and to regard civilisation itself as a co-operative pursuit of general happiness.

In his address given before the Delhi Branch of the British Medical Association not very long ago, which *The Calcutta Municipal Gazette* reported, Mr. Arthur Moore stressed the need for co-ordination between the sciences of psychology and physiology and between the characteristic approaches of East and West, in the interest of further medical research, so that the subjective approach of the former and the objective approach of the latter in the treatment of human disease might together yield a better understanding of the ailment itself and of possible remedies.

The interaction between the body on the one hand and feelings and thoughts on the other is being increasingly recognised, as is the fact that whereas the East has engaged in introspection, in a study more of the inward nature of man than of man as a physical being, the West generally has sought to understand the phenomenal world by its rigorous methods of objective scientific research, analysis and classification, much to the neglect of a necessary complementary study of the self.

> So the West went ahead with an almost entirely material science, the scientist experimenting on the phenomena outside himself without considering it essential to know his own inside first. In addition because of his desire to find the truth and nothing but the truth he often set out without a creative vision.

Mr. Moore's address was particularly significant for his finding a key to science's having often proved a curse instead of a blessing in this very interest of the Western scientist in external phenomena without corresponding scientific study of himself.

> The East has always kept alive some remembrance of the precept "Know thyself." Psychology is a modern science in the West. ...Psychology in the East is immemorial. It has also been more truly scientific.... Orientals see directly what after all should be a very simple truth that in this life our bodies are only instruments for all purposes. ...What the West, then, tends to forget and the East to remember is that the greatest sages the human race has produced, the men who really *knew* something and were not just guessing, the founders of the greatest religions, meant literally what they said.

But the East has gone too far in ignoring the outer. The balance needs to be redressed and when the two attitudes are reconciled, "Sympathy will take on a much deeper content, and a sense of human unity and harmony be promoted."

Sir Malcolm Darling has been long enough and intimately enough associated with rural India for his paper on "The Indian Peasant and the Modern World" (*The Asiatic Review*, January 1942) to carry a presumption of clear understanding. This presumption seems to be fulfilled as far as his recognition of the existing situation is concerned.

But one might have expected a juster assignment of responsibility for that situation than one finds. He pronounces the "disintegration of the village community, once the peasant's strongest bulwark" the "greatest disservice that the modern world has done him." True, but why call in the modern world as whipping-boy when the mischief has been done by British ignorance and nothing else? It is primarily the stripping of the village *panchayats* of the authority which they had exercised successfully for thousands of years that has reduced the villages to their present stagnation and inertia. The governing of a subject country so vast and so distant from the administrative centre may speciously have justified the centralisation of authority but fruiting can be controlled by less drastic measures than cutting a tree off at the roots.

Co-operation is natural to the Indian village, which from time immemorial has been virtually autonomous from the political point of view and has rested socially and industrially on an integrated social order and on mutual exchange of services.

Sir Malcolm's analysis of the effect of modern Westernized education, differing so widely from that of education of the traditional Indian type, seems to us just. He admits the present rulers' responsibility for the system, which he blames for doing nothing to arrest the process of disintegration.

> The education we have introduced into the country is too individualistic for that. It tends to make people more conscious of their rights than of their obligations, and of what separates them from their neighbours than of what binds them together. It encourages the competitive, if not the acquisitive spirit, and where comparatively few are educated, it tempts them to scorn and even exploit those who are not. These tendencies may be accepted features of town life, but in the village they are like white ants eating their way unseen into the fabric of village life, for men live so closely together there that they cannot live happily without a strong sense of mutual obligation. It was a villager, not a townsman, who first proclaimed the importance of the duty to your neighbour.

That scientific control of agriculture demands not only official supervision but "in addition something of poetic insight and sympathy" is a revolutionary concept, though profoundly true. In the popular presentation of a scientific subject which Dr. Gilbert J. Fowler contributed to *Indian Farming* for December, "India's Millions and the Food Cycle," he attempted a synthesis in scientific thinking as arresting as it is rare, though he reported

> an increasing feeling among scientific workers that departmentalism in scientific research is becoming excessive so that each worker tends to be confined in a little cell by himself and is virtually unaware of the bearing of his results on wider issues.

Naturally inspiration suffers from this artificial cribbing and cabining of interest. A philosophy of modern science is greatly needed. If specialists would pool their knowledge they would find how much of it is overlapping that in other fields. The interdependence of animal and vegetable life is generally recognized, and the dependence of the life of plant and of animal upon the elements, but Dr. Fowler goes further. He follows the life of the growing plant, considering the interrelation of the numerous factors involved in the relatively simple natural process of plant growth and their bearing on the life of man. Not only does he bring out in sweeping terms the action and

the interplay of sun, air, water and soil; he shows the contribution of man the cultivator and of animals, including the ploughing service of the humble worm and the mutually complementary activities of the various soil bacteria. Nowhere is he more illuminating than in his stress upon the indispensability of co-operation among even the constituents in the varied life of the soil as well as between them and the growing plant itself. From it all he draws a lesson for harmonious living;—

> For healthy life, whether of plant, animal or man, there must be co-operation. If at any point this cycle fails and there is a consequent undue accumulation,...disease, *i. e.* disharmony results....Essentially, it will be seen, life is *circulation*. Life is movement, and movement not of a portion but of the whole of the constituents of the living system.... War and social unrest ultimately originate from an imperfect and inharmonious cycle which results in various forms of soci injustice and exploitation.

Fears for the future, this study i interrelationships convinces him, woul be set at rest by a true social adjust ment in which there was co-operatio —co-operation, he implies, amon living beings and between living being and natural forces. Dr. Fowler dis claims gratuitously, and we thin unconvincingly, the implication o "mysticism" or "magic" in hi findings. For what is Mysticism bu the realisation of the profound onenes of all life, and what is Magic but th recognition of the vital, intelligen consciousness at the core of matter supplemented by knowledge of th forces of nature, their correlations an their potencies, and of how those force may be brought under control by man